

Proposal for the candidature of Sado Island to be inscribed
on the tentative list of world heritage

Sado, the Island of Silver and Gold –Mines and their Cultural Heritage–



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Niigata Prefecture



Sado City

Front Cover photo The historic site of the Sado gold mine remains

Back cover photo Torasu bridge, port of Oma

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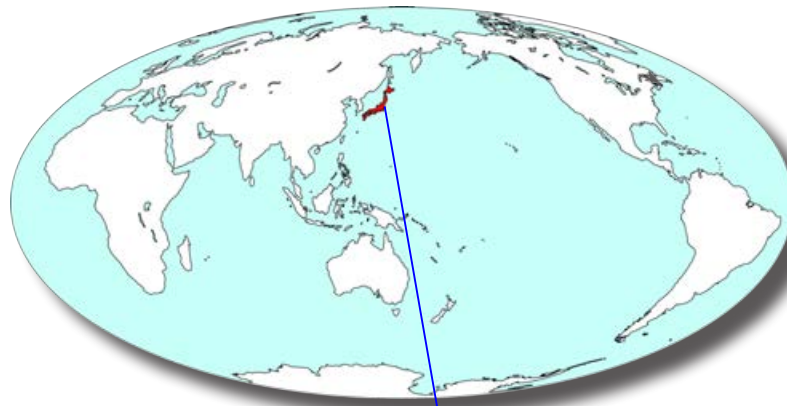
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Japan



I Proposal Concept

1 Names of Properties and their Outline

1) Name

Sado, Island of Gold and Silver -Mining and its Culture -

On Sado Island, many gold and silver mines were widely distributed since the medieval period. They were representative of precious-metal mines not only with respect to their amount of production but also to the technical skills in Japan. The haibukiho technique, brought from the continent in the sixteenth century, first took root in the silver mine of Iwami. This included the entire process from the mining to the refining on Sado Island in the seventeenth century. It established the most progressive and efficient system of production of gold and silver in those days. Furthermore, these techniques and the system in general gradually spread to all the mines in Japan, and Sado Island played a leading role in the development of these mines. During the Meiji era, the latest technology was introduced from the West as part of the new national policy. However, in Sado Island the newest modernization of the mining industry was started by the production system which had already been established, and it contributed greatly to the development of mining not only in Japan but also in East Asia in general.

The remnants of this history remain in good condition even now, as locations and artifacts clearly portray the technology of the mines and their management, which continued for more than 400 years. At the same time, there are views and traditional culture which represent the unique form of the use of the land, formed in relation to the mines from the unique environment of the solitary island. The remains of the gold and silver mines on Sado and their related properties are unusual ones in the world, and have universal value not only with respect to the history of the technology for mining precious metals and mine management, but also as cases demonstrating all the typical mining systems.

2) Outline

In Sado, gold and silver mines are widely distributed. There are four main remains of mines—the remains of the Nishimikawa gold dust mine, Tsurushi silver mine, Niibo silver mine and Aikawa gold and silver mine. Even now, in Sado we can see all their history and related culture, from the early period of mining technology to the most modernized period.

Sado appeared first in history as the island of gold in Konjaku-monogatari-shu at the end of the 11th century. In ancient times gold was dug in Nishimikawa, but after the period of robori at the Tsurushi and Niibo silver mines, digging of gold and silver reached its peak by the discovery of the Aikawa gold and silver mine. Abundant gold and silver in Sado were used as war funds by Hideyoshi Toyotomi and Kagekatsu Uesugi. Subsequently the existence of Sado, which was under the direct control of the Tokugawa Shogunate, became one of the factors allowing Japan's peaceful isolation for more than 200 years in East Asia, thanks to the great economic power obtained from the gold and silver mines.

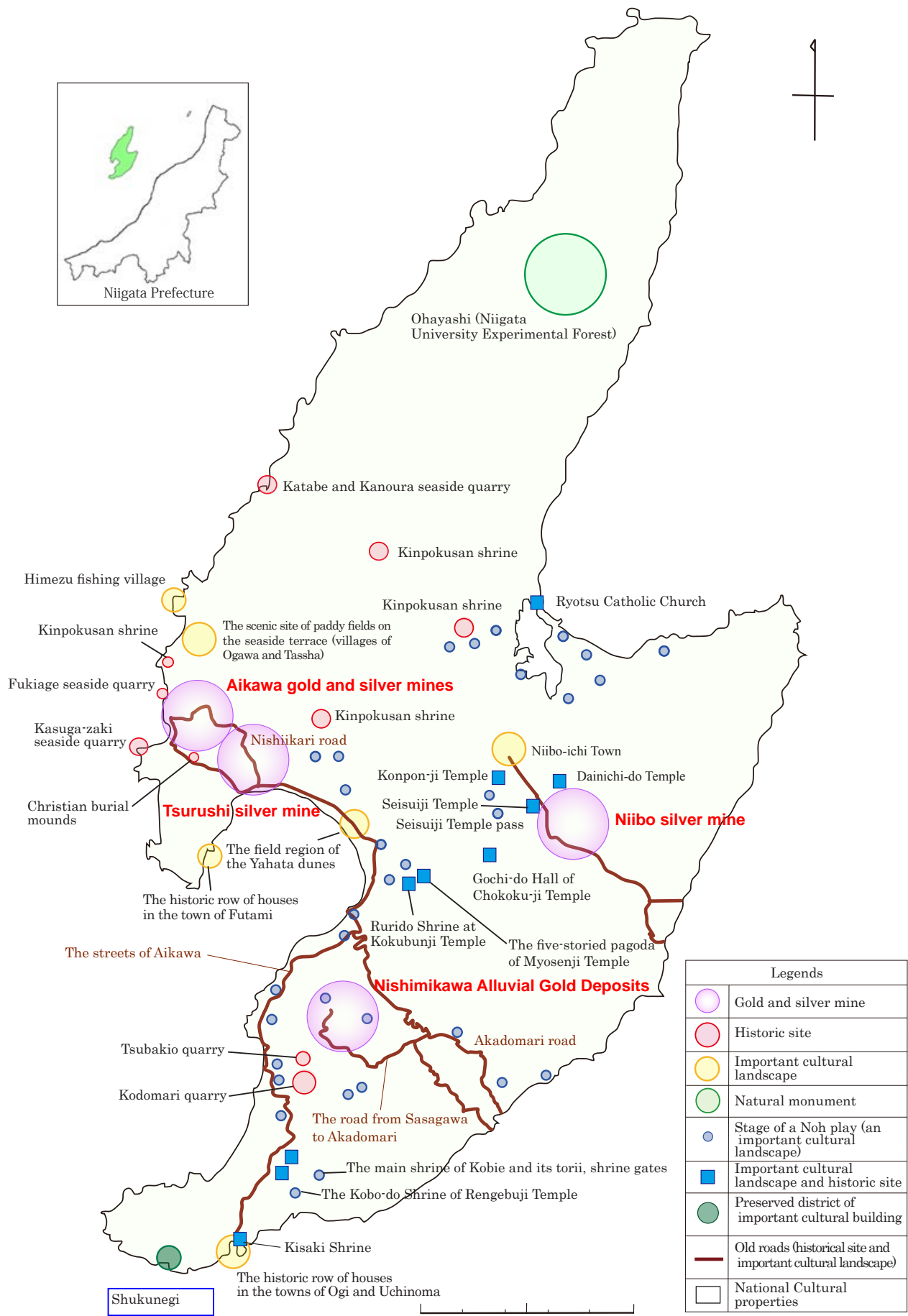
The most advanced technologies, kodobori (mine-digging) and haibukiho (cupellation), were introduced via Iwami silver mine from the continent, and then employed at the Aikawa gold and silver mine. During the early Meiji period, 400 kilograms of gold per year, amounting to 5 percent of the production of all the gold in the world at that time, was produced in Sado. It was produced by the establishment of a system of production of gold and silver developed by the division of labor in Sado. These were completed by yoseteriba attached to the magistrate's office in the middle of the 18th century, which became one of the systems leading to the modern age.

In the Meiji era the Sado gold mines were privatized as a few model mines, by the introduction of technology from the West. The success of Japan's rapid modernization is indebted to the production system established in the modern age. This system had great influence on each mine in Japan and East Asia, from beginning to end of the modern age. Sado therefore remained the typical mine area representative of Japan, the "land of mines."

As the development of the mines progressed, miners came to Sado from various parts of Japan. The population of Aikawa reached fifty thousand at the peak of the first half of the 17th century. In Aikawa systematic town-making was conducted and it became a big coastal mining town, with mines unsurpassed in the world in those days. Feudal commissioners and speculators, making fortunes by the development of the gold and silver mines, expressed their wishes for the ongoing prosperity of their mines by donating large sums to the building of temples and stone buildings such as Konponji Temple, Chokokuji Temple and Rengebuji Temple. Today, such temples are distributed widely all over the island.

In the temples related to the management of the mines, performing arts involved in Shinto ritual, such as the "Yawaragi" (praying for the prosperity of the gold and silver mines), have been handed down through the centuries. Moreover, the actual land-use situation concerning other mining-related occupations also remain as beautiful views, such as the development of newly-reclaimed rice fields on seaside dunes, as well as the quarries and mining villages. Other technologies related to the mines such as Mumyoi-yaki, Sakiori and Rogata-chukin have also been handed down. Thus, the gold and silver mines have had an extensive influence on the culture on the island.

2. Location map and comprehensive chart of all properties

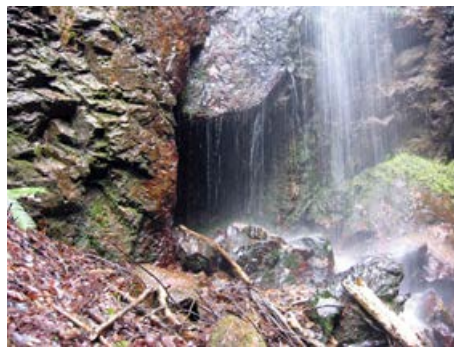


3. Photographs of properties outline

Sado, the island of gold and silver - Mines and their culture -



Aikawa gold and silver mine (Doyunowarito)



Tsurushi silver mine
(Otakimabu)



Aikawa gold and silver mine
(remains of Kami-aikawa)



Aikawa gold and silver mine (historic
row of houses in Kyomachi town)



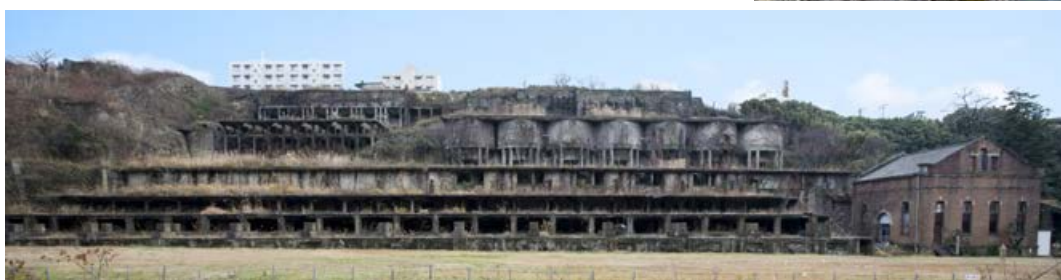
Aikawa gold and silver mine
(Odate shaft)



Konponji Temple



The seaside quarry of Fukiage



Aikawa gold and silver mine (Fuyusenkoba)

4. Chart of Constituent Properties

Sado, the Island of Gold and Silver: Mines and their Culture

A) Constituent Property

Area		(a) Nishimikawa Alluvial Gold Deposits		(b) Tsurushi silver mine		(c) Niibo silver mine	
Preservation type		Historic site	Important cultural landscape	Historic site	Important cultural landscape	Historical site	Important cultural landscape
Historical development		Important cultural property				Important cultural property	
Ancient times-Middle Ages	Era of alluvial gold deposits	Shrines, Temples and Religions 2. Mound of Homyojin and Mt. Aragami 3. Ioji Temple Old road 4. Old road from Akadomari to Sasagawa	1. Nishimikawa Alluvial Gold Deposits				
Warring- States period	Era of silver mines	Mining-related remains 5. Group of gold dust 6. Site of watercourse 7. Site of a bank 8. Group of stone remains 9. Site of the house of a gold mine official 10. Sites of Sasagawa Castle and Nishimikawa Castle Shrines, Temples and Religions 11. Amida-do (Amitabha) Temple 12. Oyamazumi Shrine Buildings 13. House of Kanzaburo Kaneko		Mining-related remains 2. Group of shaft- outcrop diggings 3. Site of the local administrator's house in Tsurushi 4. Remains of Tsurushitanaka 5. Remains of Tsurushiaramachi 6. Remains of Tsurushitanaka 7. Remains of Sawane Castle-and remains of Sawanemoto Castle Old road 8. The Tsurushi road 9. The road of worship of Koiwa-otaki Shrines and temples- Religions 10. Koiwa, Tenguwa, Otaki 11. Remains of Chouanji Temple and Sentokuji Temple and Kisshoji Temple 12. Nishinokinpokusan Shrine 13. Grave of the yamashi Gouemon Akita 14. Zenjoji Temple in the Town of Sawanekago	1. Tsurushi silver mine	Mining-related remains 1. Site of Niibo silver mine 2. The site of the village of Takizawa 3. Site of Kitagatayama Castle Old road 4. Seisuiji Temple pass Buildings 5. Dainichido Temple 6. Seisuiji Temple	
Modern ages	Era of the gold and silver mines				Cities 15. Streets in Sawane		Cities and Villages 7. Town of Niiboichi
Modern ages	Era of the mines in modern ages						

B) Related properties

Area	Nishimikawa Alluvial Gold Deposits	Tsurushi silver mine	Niibo silver mine
Folk entertainment (f) Folk techniques (g)		Folk entertainment (f) 1. Shinto ritual of the annual festival in Kinpokusan Shrine 2. Sawanekakusan Shrine festival	
Records etc. (h)	1. Picture and picture scroll of Nishimikawa Alluvial Gold Deposits 2. Records in the house of Kanzaburo Kaneko 3. Tools to dig for gold dust in Sasagawa gold dust mine	4. Picture of Tsurushi silver mine	5. Picture of Niibo silver mine

Area		(d) Aikawa gold and silver mine		(e) Other properties in the island	
Preservation type		Historic site Important cultural property	Important cultural landscape Preserved area of important cultural buildings	Historic site Important cultural property	Important cultural landscape Preserved area of important cultural buildings Natural monument
Historical development					
Ancient times-Middle Ages	Era of alluvial gold deposits				
Warring- States period	Era of silver mines				
Modern ages	Era of the gold and silver mines	Mining-related remains 2. Remains of Kamiaikawa 3. Mabu (shafts) and group of Rotobori (outcrop diggings) (part of the remains of a state historic site) 4. Sodayu shaft 5. Minamizawa irrigation canal road 6. Remains of the Sado magistrate's office 7. Belfry 8. Remains of a checkpoint, Oritobansho Shrines, Temples and Religious buildings 9. Gyakushu Tower of Nagayasu Okubo, and tower erected for Hikozaemon Kawamura 10. Grave of Ichizaemon Shizume 11. Kamideramachi 12. Daianji Temple 13. Zuisenji Temple 14. Horinji Temple 15. Oyamazumi Shrine(Shimoyamanokamimachi) 16. Kasuga Shrine 17. Shrines of the gold and silver mines in Aikawa 18. Christian burial mounds and remains of the place of their execution Old roads 19. Nishimikawa Road 20. A slope in Aikawa ,Stone steps	Important cultural landscape 1. Aikawa gold and silver mine Preserved area of important cultural buildings 21. Historic row of houses in downtown Aikawashita 22. Historic row of houses from Daikumachi to Kyomachi 23. Historic row of houses in Teramachi	Mining-related remains 1. The group of quarries Shrines , Temples and Religions 2. Kisaki Shrine 3. Kinpokusan Shrine Group Old road 4. Main street in Aikawa (part of an important cultural landscape) 5. Akadomari Road Buildings 6. Rurido Hall of Kokubun Temple 7. The Kobo-do shrine of Rengebuji Temple 8. Main shrine and gateway to Kobie Shrine 9. Five-storied pagoda of Myousenji Temple 10. Konponji Temple 11. Chokokuji Temple	Important cultural landscape 12. Port town of Ogi and Uchinoma 13. Scenic site of paddy fields on the seaside terrace 14. Fishing village of Himezu 15. Field area on the dunes of Yahata 16. Group of Noh play stages in Sado Preserved area of important cultural buildings 17. Shukunegi Natural monument 18. Ohayashi (Niigata University experimental plantation)
Modern ages	Era of the mines in modern ages	Mining-related remains 24. Site of the branch office of the Imperial bureau on Sado 25. Odate Area 26. Takatou Area 27. Ainoyama Area 28. Kitazawa Area 29. Oma Area Shrines, Temples and Religions 30. Daijoji Temple	Cities and villages 31. Modern buildings in Aikawa	Buildings 19. Catholic Church in Ryotsu	Important cultural landscape 20. Streets in Futami

B) Related properties

Area	Assets related to Aikawa gold and silver mine and the island
Folk entertainment (f) Folk techniques (g)	Folk entertainment (f) 3. Puppet shows on Sado 4. Farces (kyogen, presented between Noh dramas) of the Sagi school on Sado 5. Uto Shrine festival 6. Yawaragi of Oyamazumi Shrine 7. Oni (devil) drumming 8. Traditional Sado folk songs 9. Mine-related festivals Folk art (g) 1. Tools for spinning and weaving in Sadokaifu 2. Tools for fishing in Southern Sado. 3. Tools for fishing in Northern Sado 4. Shipwrights' tools and beach boats 5. Techniques for making taraibune (tub boats) in Sado 6. Techniques for wax casting in Sado 7. Mumyoiyaki in Sado
Records etc. (h)	6. Pictures of Kamiakawa 7. Pictures related to the Sado magistrate's office, Picture scrolls and other pictures of mines. 8. The Kawakami family records 9. Historical records of Funazaki Library 10. The Mikata Tajima family records 11. Excavated articles of the Sado feudal commissioner's office 12. Tools for the Aikawa gold mine 13. Plans of the facilities related to the Sado mines 14. Tools used by stone masons

Component parts included in cultural properties

1. Classification chart

A) Constituent properties

a	Nishimikawa Alluvial Gold Deposits	The oldest mine in Sado, it appears in the Konjaku-monogatari-shu (Stories, Ancient and Modern). The stories are said to be centered around the basin of the Nishimikawa River. Its redevelopment was conducted from around 1460. Ancient place names such as Inokamisawa remain to this day. This place was a gold-dust digging area in the Middle Ages. In the Edo era, it was under the control of the Shogunate, and continued to produce gold dust until 1872. In the village of Sasagawa-juhachimai, the center of the gold dust mine, scenic sites such as rows of old houses show us the way the village has looked for hundreds of years, and the Amida-do Temple, thought to have been built in the Middle Ages, is still extant. Remains associated with gold-dust digging and onagashi (ore dressing by destroying mines and flushing them with water) still exist in good condition. The latter technique resembles “Kannagashi” (a method of water-washing specific-gravity ore dressing), developed in the Chugoku region (the southwestern part of Honshu), and demonstrates the technological exchanges between the two regions.			
Structure of properties		Preservation Measures		Surface Area (m ²)	Explanation
		Owner/ Administrator	Preservation type		
			[] is the specified goal		
1	Nishimikawa Alluvial Gold Deposits	undetermined	[important cultural landscape]		The oldest gold mine in Sado, from the end of the Heian Period (the end of the 8th century to the 12th century) to the Middle Ages, gold dust was sometimes dug for here. In 1460 redevelopment was started. In the Edo era, it was under the direct management of the Shogunate. Gold was produced until 1872. Around the village of Sasagawa, the center of the gold dust mine, Oyamazumi Temple, the remains of the house of an official of the gold mine, and a gold dust digging place, as shown in a picture from the Edo period, are still extant. They remind us of the scenic sights of mining villages of those days.
2	Homyojin mound and Mt. Aragami	undetermined	[National historic site remains]		Homyojin mound of is said to be the grave of the Imperial prince, Hikonari, the third son of the ex-Emperor Juntoku. He built it for his father, a Buddhist saint, in this place. Mt. Aragami is a craggy mountain where trainee monks underwent ascetic disciplines in the Middle Ages. The Imperial prince Hikonari believed in Amida-nyorai (Amitabha Tathagata). The village of Sasagawa was a central place for gold-dust digging since the Middle Ages.
3	Ioji Temple	undetermined	[National historic site remains]		Ioji Temple is a Shingon temple near the lower reaches of the Nishimikawa River. According to temple tradition, it was founded in 1317. At one time, it was a sub-temple of Rengebuji temple. Until the first half of the Meiji period, most of the houses in the village of Sasagawa were supporting members of Ioji Temple, so Ioji Temple was closely connected with the gold dust mine. In the vicinity of Ioji Temple were Anrakuji Temple and Fukujuin Temple, also sub-temples of Rengebuji temple.
4	The old road from Akadomari to Sasagawa	undetermined	[National historic site remains]		The Ikko sect, introduced from Owari to Higashimikawa in Akadomari, is believed to have been involved in the redevelopment of the gold dust mines in 1460. Even now, the old road leading to the Nishimikawa gold dust mine from Higashimikawa via Tokoji Temple, Takidaira and Kuroyama, is still extant.
5	Gold-dust related group	undetermined	[National historic site remains]		The place of gold dust digging from the late Middle Ages to modern times was chiefly distributed in the vicinity of the village of Sasagawa, and in the basin of the Nishimikawa River. From 1593 onward, the foot of the gold dust mine was largely destroyed by the introduction of the new technique of bedrock digging. On the sides of Mt. Toramaru, which produced the largest amount of gold dust, vestiges remain of the destruction of the slope of the mountain to obtain gold dust, a technique shown in a picture from the Edo period.
6	Watercourse sites	undetermined	[National historic site remains]		Watercourses were made for irrigation and to wash away gravel from the soil and stone containing the gold dust. From the late Sengoku era to the early Edo era, water-supply techniques were introduced by yamashi, administrators of the Tsurushi and Aikawa mines. Many watercourses were built around the gold dust mines. The watercourse constructed by the yamashi Tajima Mikata was called Kinzane. It is 12 kilometers long.
7	Site of banks	undetermined	[National historic site remains]		A vestige of the watercourses, which stored up water in order to wash earth and sand from soil and stone containing gold dust. This washing out was called Onagashi. Onagashi was done on the 25th and 26th every month, and gold dust could be panned for during the 4 or 5 days remaining in the month. Thanks to the development of this water-using technique, the amount of gold dust production increased rapidly in the Edo era.
8	Group of stone-structure remains	undetermined	[National historic site remains]		The village of Sasagawa is dotted with structures which consist of piled-up stones shaped like the Japanese-character “ko.” 49 remains have been confirmed so far. Their use is unknown, but there are pictures which show a structure named Kajigoya, so they may have been used in a smithy, to repair gold-dust digging tools, as a rest place for laborers, and/or a place for keeping gold-dust digging tools.
9	Site of the house of a gold mine official	undetermined	[National historic site remains]		When Sado was under the control of Nagayasu Okubo in 1603, the Nishimikawa gold dust mine was left in the hands of Hara Tosa, the local magistrate of Nagayasu. After that, two officials were dispatched from the Sado Island commissioner’s office to the Nishimikawa gold mine, and the gold dust mines were under their control. In the village of Sasagawa, level sides and stone walls remain where the government office supervising the gold mine, and the officials’ houses, are thought to have existed.

10	Sasagawa Castle and Nishimikawa Castle sites	undetermined	[National historic site remains]		The remains of Sasagawa Castle lie at the southwest end of Sasagawa village. It was the castle of Hamohonma, who controlled the village. Nishimikawa Castle lay near Anrakuji Temple at the lower reaches of the Nishimikawa River, and it is thought to have been a castle supporting Hamohonma. Hamohonma's seizing control of the Nishimikawa gold dust mine, thereby obtaining great economic power, is given as one reason for the rapid increase in his influence during the Sengoku (Warring-states) period.
11	Amitabha Temple	undetermined	[National historic site remains]		Amitabha Temple is located behind the Sasagawa branch school of Nishimikawa elementary school. Founded either near the end of the Middle Ages or around the beginning of modern age, it seems to have been rebuilt many times. It has whirling patterns, which seem to be a decoration popular in the Middle Ages, at the top of the altar. There is a statue of Amitabha which was reportedly made around the end of the Middle Ages. It is a token of the financial power of Sasagawa since the Middle Ages.
12	Oyamazumi Shrine	undetermined	[National historic site remains]		This shrine was founded in 1594, for the purpose of giving people a place to pray for Osakari, the prosperity and the safety of Nishimikawa gold dust mine. In spite of their gorgeous image related to the precious metals such as gold and silver, the mines always faced the danger of accidents such as cave-ins, so the mine laborers handed down a special spiritual culture of their own. This shrine is dedicated to Oyamazumi-mei, presiding over the mountain as its enshrined deity.
13	House of Kanzaburo Kaneko	undetermined	[important cultural property]		Built from 1781 to 1788, not only the main house but also the attached facilities such as a storehouse with thick mortar walls, an outhouse, a shed and a cow shed remain unimpaired. A house of the Kaneko family who presided over the gold dust mine, the outward appearance of the main building is unified with a thatched roof and black-and-white wooden paneling. Handing down the beauty and features of houses on Sado Island to the present day, it is a precious building in the history of the gold dust mine.

b	Tsurushi silver mine	This silver mine was in use from 1542 to 1946, and was the largest mine in Sado until the development of the Aikawa gold and silver mines. Mainly silver and copper were produced here. In the swamps of Tsurushizawa, Byobuzawa and Shidekizawa, and on the high ground as well, exist widely-distributed remains of Rotobori (large-scale outcrop) digging and Mabu (shaft) digging, done for the first time on Sado. It is said that the refining technique called Haibukiho (cupellation) was brought over from the Iwami silver mine on mainland Japan. In 1595, the shaft-digging technique called Yokoai was begun for the first time in Sado Island, having also been brought over from Iwami, leading to a sudden increase in the amount of silver produced. Furthermore, the Uesugi clan's invasion of Sado is said to have been for the purpose of controlling the mines such as those in Tsurushi.			
Structure of properties		Preservation Measures		Surface Area (m ²)	Explanation
		Owner/Administrator	Preservation type [] indicates the proposed classification		
1	Tsurushi silver mine		[important cultural landscape]		In use from 1542 to 1946, this silver mine was the biggest mine in Sado until the discovery of gold and silver in Aikawa. Mainly silver and copper were produced here, with the peak production of the mine being from the late Sengoku (Warring-States) period to the early Edo era, and a state of prosperity in those days was nicknamed "Tsurushi-sengen" (the thousand houses of Tsurushi).
2	Group of shaft diggings and outcrop diggings		[National historic site remains]	849,300	copper, and many remains are visible in the mine. For example, remains of outcrop digging (the method of digging of the early mines in the Sengoku era), remains of Hioshibori (a method of digging in search of a vein of ore) and the remains of outcrop digging in the Edo era can be seen even now. They show us the changes in digging techniques in the silver mines.
3	Site of a house of a local administrator in Tsurushi		[National historic site remains]	7,000	The manor house of a member of the Uesugi clan, assigned to manage the silver mine, was built here in 1589. Until the manor house was moved to Aikawa in 1603, it controlled all the gold and silver mines in Sado. Even now, flattened land remains where the building once stood, together with the remains of the moat which has become a swamp. Place names here also remind us of the samurai houses of the Middle Ages, such as Daikanyashiki and Doinouchi.
4	The site of Tsurushi Tanaka		[National historic site remains]	45,300	A jin'ya, or house of a local administrator such as Seiroku Tanaka, was located here from the end of the Sengoku era to the Edo era. Ancient written materials from those days remain in the Saito family, who had a jin'ya of their own. There were also traders' houses such as those in Aimonomachi, which sold and traded dried and salt fish. Thanks to the development of the Aikawa gold and silver mines, it became the center of the mining towns until the jin'ya was moved to Aikawa. In its vicinity, there were temples such as Sentokuji Temple, and tokoya or refineries.
5	Site of Tsurushi-aramachi		[National historic site remains]	17,800	A mining village from the end of the Sengoku era through the Edo era, it was the second-largest village associated with the Tsurushi silver mine, after Tsurushi-tanaka. It lies along the Tsurushi road, which connected the Tsurushi silver mine and house of a local Tsurushi administrator, to Tsurushi-tanaka. The flat land and the remains of a well with medieval features are visible to this day.
6	Tokoya (refinery) site in Tsurushi		[National historic site remains]	15,800	These are the remains of a refinery attached to the Tsurushi silver mine. A local place name, Kanakusodaira, remains here, and a document is still extant, describing the management of the Tokoya by Seiroku Tanaka and Hikozaemon Kawamura, a local administrator of Sado in 1601. According to this document, the local Saito family assumed responsibility of the jin'ya here after the office of the local administrator was moved to Aikawa. In the last days of the Tokugawa shogunate, guns were also cast here. The technique of casting with gun barrel molds used at this time further developed the technique of wax casting on Sado Island.

7	Sawane and Sawanemoto castle sites	undetermined	[National historic site remains]		The castle of the Sawanehonma family, lord of a manor in Sawane who controlled the Tsurushi silver mine in the Sengoku era, was moved from the terrace behind Sentokuji Temple (Sawanemoto Castle site) to the Shichiba cliff along the coast (Sawane Castle site). The move was for the purpose of better defending the mine and the port. This site commands a panoramic view of the city area of Sawane and the Sawane port. After 1588 it became the castle of the local administrator Uesugi. Even now the remains of the enclosure and its empty moat are still extant.
8	The Tsurushi road	undetermined	[National historic site remains]		This is the old road connecting the Tsurushi silver mine to the port town of Sawane. Even now it is partly used as a road connecting villages in the mountain to the port. In the villages near Sawane, there was no road to cross the villages, so this long road was built, connecting each mountain village to the sea.
9	The pilgrimage road of Koiwa-otaki	undetermined	[National historic site remains]		The mountains around Tsurushi silver mine were known as places of ascetic self-discipline since the Middle Ages. The road of pilgrimage still remains, going north from the village of Higashino and passing through the places of ascetic self-discipline such as Otaki and Koiwa, finally reaching the road of Mt. Kinpoku via the Anono pass. It is a popular road for pilgrimage to this day.
10	Koiwa, Tenguiwa, and Otaki	undetermined	[National historic site remains]		Around Tsurushi silver mine, many place names remain which were related to ascetic self-discipline dating back to the Middle Ages, hinting at the relationship between the mines and the people who practiced these disciplines. Koiwa is situated up in the mountains in Higashino village, and is now assumed to have been the center of ascetic self-discipline in the mountains during the Middle Ages, with caves still remaining there today. Tenguiwa is situated to the north of the house of a local administrator of Tsurushi, and Otaki is near the upper reaches of the Sanse River in Sawanesumiya-cho. Koiwa and Otaki remain objects of local veneration to this day.
11	Choanji Temple, Sentokuji Temple and Kisshoji Temple sites	undetermined	[National historic site remains]		With the development of the Tsurushi silver mine, many temples were founded in the area, with Sentokuji Temple being built from 1573 to 1592. The previous temple was in Tsurushi but was later moved to Sawane, its present location. Kisshoji Temple was reconstructed in Nishino by Gouemon Akita, a speculator. In the Edo era, he worked as a steward at Kinpokusen Shrine and Koiwa. In this temple people prayed for the prosperity of gold and silver mines. It is said that Choanji Temple was founded between 1532 and 1555, but it afterwards merged with Kisshoji Temple, its present status now.
12	Nishinokinpokusen Temple	undetermined	[National historic site remains]		According to its own records, this temple was founded in 1594. Formerly it was located in Byobuzawa, near the silver mine of Tsurushi, but later it was reconstructed in Nishino by Gouemon Akita, a speculator. At its annual festivals, Oni drumming and Noh plays are performed. The worship hall, rebuilt in 1871, also can be used as a Noh stage when its central pillars are moved aside.
13	The grave of Gouemon Akita, a yamashi	undetermined	[National historic site remains]		The Akita clan were speculators and miners, centered around the Tsurushi silver mine. The first member of the Akita clan came to Sado island from Akita in 1624. He developed the silver mines around Byobuzawa, Shidekizawa, Matsugasawa and Hyakumaidaira, and also reconstructed Kisshoji Temple and Kinpokusen Shrine in the now-abandoned village of Nishiki. His successor was also famous for mining in the shafts of Yajuro and of the Aikawa mine. The grave of the Akita clan is near Kinpokusen Shrine, with a stone pagoda and gravestone still extant.
14	Sawanebagomachi Zenpoji Temple	City	Tangible cultural property [National historic site remains]		In the slightly elevated area of Sawanebagomachi lie the precincts of Sokyoji Temple. Sawane being a port town, people also believed fervently in Zenpoji Temple, which prayed for safe seafaring. Formerly, there were seven temples along the coastline in Sawane, but only Sokyoji Temple is still now in use. Votive lights also used to be lighted in the temples at sunset, performing the function of lighthouses at night.
15	Row of streets in Sawane	undetermined	[important cultural landscape]		Sawane developed as a port for shipping supplies and ores to and from the Tsurushi silver mine during the Sengoku era, with many shipping firms being run there. When the Tsurushi mine became eclipsed by the one in Aikawa, Sawane became an outpost for Aikawa. After the Meiji era, Sawane saw a gradual decline, due to the opening of a prefectural road between Ryotsuebisu and Aikawa, and of a steamship route between Ryotsu and Niigata. Near the end of the Meiji era, most wholesale shipping firms in Sawane went out of business, but many houses with floor plans of long ago still exist there today.

c	Niibo silver mine	This mine, also called the Takizawa silver mine, is said to have developed after 1543. In the early Edo era, Tajima Mikata, a powerful yamashi, started the Niibo silver mine, as one of the Aikawa gold and silver mines. After 1603 it came under the control of the shogunate as a government-owned mine or jikiyama, under Nagayasu Okubo. Its production reached a peak in 1649, but it gradually fell into disuse later on. Furthermore, with the prosperity of Niibo silver mine, Niibo-ichi town was founded in 1600, and old streets are still visible in the downtown area of Niiboichi today.			
Structure of properties		Preservation Measures		Surface Area (m ²)	Explanation
		Owner/Administrator	Preservation type		
			[] indicates the proposed classification		
1	Site of the Niibo silver mine	undetermined	[National historic site remains]	21,100	During the Sengoku era, this was the biggest silver mine after the Tsurushi silver mine. The town associated with the mine prospered so greatly that it earned the nickname “the thousand houses of Takizawa.” The mine reached peak production in 1694, but afterwards fell into disuse. The present Niibo-ichi town was founded in 1600 with the prosperity of the mine.

2	Site of Takizawa village	undetermined	[National historic site remains]		Arising with the prosperity of the Niibo silver mine, this village was located near the upper reaches of the Ono River, close to the mine. Even now, names such as Yamatoyashiki, Takizawasengen and Yamanokami remain. A flattened area said to be the remains of the residential area is still extant today.
3	Site of Kitagatayama Castle	undetermined	[National historic site remains]		Also called Hirugochi Castle, this mountain castle was built beside a swamp in 1556, in order to defend the Takizawa silver mine, as there was no castle there. Local legend relates that when Kagekatsu Uesugi invaded Sado in 1589, rice was dropped like a white waterfall from the top of the mountain, to show they had an ample supply of water.
4	Seisuiji Temple mountain pass	undetermined	[National historic site remains]		For a long time one of the most important mountain-pass roads crossing the mountainous region of Kosado, this road connected the regions of Kuninaka and Maehama. The road passed through Ono to Seisuiji Temple and crossed Mt. Ono and Mt. Kigane, leading from there to Kakino, Higashiushima and Iwakubi. Traffic on this road was heavy at the peak of mining production in early modern times.
5	Dainichido Temple	Prefecture	tangible cultural property [important cultural property]		Reconstructed in 1718, this temple enshrines the Buddhist image of Dainichi, who acts as the guardian deity of cows. As cows were used to carry supplies on the steep mountain path, there was a close relationship between the cows and the cowherds. Many votive picture tablets dedicated to the temple are from Kaifu, which supplied cows to the mines.
6	Seisuiji Temple	undetermined	[important cultural property]		On the precincts of this Shingon temple is the Kyuseiden, said to resemble the projecting balcony of the Kiyomizu Temple in Kyoto. In the Kannondo hall of the Kyuseiden, dedicated to the Buddha of Compassion, the Honzon (principal image) is of Senshu-kannon (the one-thousand-armed Buddha of Compassion). Seisuiji Temple was founded in 1622, with the Niibo silver mine located in front of the temple. A legend remains about the silver mine that “The long shaft facing the Kannon statue put its palms together and bowed in adoration.”
7	Niiboichi town	undetermined	[important cultural landscape]		Originally a place to stock supplies for the Niibo silver mine, the town prospered from the end of the Middle Ages to early modern times. Founded in 1600, it also provided amusement for the miners. This town was lively as an important stop on the road connecting Ebisuminato, Hatano and Shinmachi on the way to Kanai. According to a 1831 document, there were over 130 merchants’ houses here at the time.

d	Aikawa gold and silver mine	The biggest gold and silver mine in Japan, this mine was productive for 400 years, since the end of the 16 century. Before it closed, it had produced over 77 tons of gold, 2300 tons of silver and 5410 tons of copper, making it number one for total gold production in Japan, until the Hishikari mine recently broke its record in 1997. In the early Edo era, the most advanced scientific technologies in the world were used in the Aikawa mines. These included mercury amalgam techniques developed in the Pachuca mines in Mexico and introduced to Japan by the Spaniards, Archimedean pumps used for drainage in the mines, supondoi (water pumps taking based on the principles of a syringe), and so on. Furthermore, national policy encouraged the introduction of foreign techniques, and the development of new mines continued to occur even during the Meiji era. Many facilities and equipment exist today, telling us volumes about the gold and silver production system in Aikawa: the mining, refining, overland transportation and shipping to the mainland.			
Structure of properties		Preservation Measures		Surface Area (m ²)	Explanation
		Owner/ Administrator	Preservation type [] means the specified goal		
1	Aikawa gold and silver mine	Undetermined	[important cultural landscape]	1,881,300	Since its full-scale development in the Keicho era (1596-1615), Aikawa was the main gold and silver mine in Sado. In the early 17th century, Aikawa had a population of over fifty thousand, most of whom had come from other parts of Japan. This made Aikawa a new city without a restrictive social class structure, unlike other medieval castle towns.
2	The site of Kamiaikawa	Undetermined	[National historic site remains]	197,034	This was the site of an early mining town near the Aikawa gold and silver mines, during the period of transition from Tsurushi to the plateau of Aikawa-kamimachi. According to a document dated 1652, when the peak production of the local mines had already come and gone, there were 513 houses here, in 22 districts. During its heyday, Kamiaikawa was nicknamed “Kamiaikawasengen” (Kamiaikawa one thousand houses). Remains are still visible here, such as residential lands and watercourse sites built systematically by roads, stone-assembling areas and flattened land. The names of yamashi and names of specific areas during the Edo era are known, such as Kaji-machi (“blacksmith town”) showing the type of occupation of those who lived in that area.
3	Mabu (Shafts) and the group of roborori (outcrop diggings) [Tetenowarito, Doyunowarito, and Rokujumai-mabu]	State	Parts of a historic site	30,656	Tetenowarito, Doyunowarito and Rokujumai-mabu were sites created near the beginning of the Aikawa gold and silver mine, and are said to have been found by a miner from the Tsurushi silver mine in 1601. Doyunowarito is a Rotobori (outcrop digging) site which found gold, silver and ore, and is the symbol of Sado’s gold and silver mines. There are many shafts visible in the swamps and on the slopes of the mountain, and many pictures of such shafts remain.

4	Sodayu shaft	State	Historical site	117	This was a shaft built to mine the Aoban vein, the largest and most abundant vein in the Aikawa gold and silver mine. In the Edo era, it was an epoch-making large-scale shaft, taking into full consideration convenience of transportation of the ore, and drainage. It is therefore a typical example of a shakodo (oblique shaft) designed for more efficient mining. 3 meters high and 2 meters wide, at its deepest point it reaches below sea level.
5	Minamizawa irrigation canal road	State	Historical site		This drainage canal was dug out of bedrock, in order to empty the water coming from the mine. The Mukaibori technique was used, digging by hand from six points at the same time, extending the canal about 1 kilometer from Warimabu to Aikawa bay. The whole canal was dug in only five years, from 1691 to 1696. In charge of its survey was Yoemon Shizuno, a pupil of Gouemon Higuchi, who learned the Furikane mine survey method (swinging a metal measure) from Kaspal, a Dutch doctor. He also studied under Kanbei Tsuchida.
6	Site of the Sado magistrate's office	State	Historical site	18,542	The Sado magistrate's office was transferred from Tsurushi to the present site by Nagayasu Okubo in 1603. In 1759 a yoseseriba, a facility for the collective sorting and refining of ore, was built. This office was the center of the Sado mine management and administration. The present building was restored in 2000.
7	Belfry	State	Historical site	81	This contained the time-signal bell of the Sado magistrate's office, cast in Sado copper by the order of Shigehide Ogihara. The bell is said to have first been sounded at midnight on June 6th, 1713. Until that, the time had been indicated by a drum sounded from the magistrate's office. From 1711 to 1715, the belfry was built in Aikawamaruyama, but it was later transferred to Yaoyamachi, because Aikawamaruyama was too far from the magistrate's office.
8	Oritobansho checkpoint site	Undetermined	[National historic site remains]		Orito was situated at the southernmost tip of Aikawa. When Nakayama Road was built in 1629, a checkpoint was established at the entrance to Aikawa in 1631. As most supplies from Kuninaka to Aikawa had to pass through this checkpoint, it had the function of collecting 10% taxes on the market value of goods passing through it.
9	Gyakushu tower of Nagayasu Okubo	State	Historical site	71	This was a stone tower built in Daian Temple. Nagayasu Okubo wanted to ensure that he would be happy in the next life, so he built this tower. ("Gyakushu" means to pray during one's lifetime for the salvation of one's soul after death.) Nagayasu was entrusted by Ieyasu Tokugawa to manage the mines in Iwami and Izu, but after his death his land was confiscated and his clan members executed. This stone tower was a Hokyoin-to, built of Shakutani stones from Echizen. Nagayasu's posthumous Buddhist name and the year, Keicho 16 (1611) are engraved on the tower.
	Tower erected for the repose of the spirit of Hikozaemon Kawamura	State	Historical site		This is a large stone pagoda, built in 1608. Hikozaemon Kawamura ruled the island as the local administrator in Sado for the Uesugi family until 1600. Even after the Uesugi family moved to Aizu, he stayed in Sado to develop the gold and silver mines. He was later dismissed by Ieyasu, left Sado, and died in Murakami in 1608. Engraved on the tower is not only the name of Kawamura, but also the year of his death and the name of Kodomarimura-ishiku, a stone mason who built the stone pagoda.
10	Grave of Ichizaemon Shizume	Prefecture	Historical site [National historic site remains]		From 1618 Ichizaemon Shizume worked as the magistrate on Sado for 9 years. He introduced a policy of increased gold production, including a system for purchasing all the gold and silver on the island, and the casting of Sado koban (oval gold coins) and Gokuin-gin, valid only on Sado. The present grave was built by his descendants 9 generations later, in 1845.
11	Kamidera town	Undetermined	[National historic site remains]		Situated on the southern high terrace at the Aikawa gold and silver mines, Kamidera town was an area with several temples, built by order of Nagayasu Okubo in an area where there were no residences. There were once many Nichiren temples here, such as Myodenji Temple, Hokyuji Temple, Myoho Temple and Hokke Temple, but none are now extant. Only graveyards now remain to indicate where the temples once stood.
12	Daianji Temple	Undetermined	[National historic site remains]		In 1606 this temple was founded by Nagayasu Okubo. In the precincts of the temple are the Gyakushu Tower of Nagayasu Okubo (a state historic site) and a tower erected for the repose of the spirit of Hikozaemon Kawamura. The first temple priest was Sadayasu, from the Daiuin Temple in Kyoto, who was also related by blood to the Tokugawa family. Having won Ieyasu's complete confidence, Nagayasu propagated the Jodo religion in Aikawa, which makes the temple of great historical significance. The first main hall of the temple was destroyed in a fire, but it is said that the temple was built on a grand scale, 21.6 meters x 18 meters.
13	Zuisenji Temple	Undetermined	[National historic site remains]		This Nichiren temple was founded by the yamashi Ietsugu Mikata Tajima, in 1624, in order to comfort the soul of his deceased father, Ieshige. This ornately-decorated temple was built using plenty of cypress from Oshu (the northern part of Honshu). Having avoided falling victim to fire, it retains its original state even now. In the temple there are a sleeveless undergarment, teacups, a fan and notes. These were gifts sent by the shogun Ieyasu to Ieshige, for his services in developing the silver mines.
14	Horinji Temple	Undetermined	[National historic site remains]		Founded in 1604, this Nichiren temple in Aikawa-shitaderamachi was first called Myorenji, but later changed its name to Myorinji. After the abolition, revival and mergers during the Meiji era, it changed its name once again to Horinji. On its precincts can be found, engraved with the year 1618, the stone pagoda of Yojiuemon Mikata, the mine administrator who oversaw the building of the Aoban Shaft in the Keicho era.
15	Oyamazumi Shrine (Shimoyamanokami town)	Undetermined	[National historic site remains]		In 1605 Nagayasu Okubo built this shrine for the prosperity of Shimoyamanokami town's gold and silver mines. It was a government institution, and on festival days large-scale kagura and Noh plays were performed here. In the worship hall, a votive picture tablet shows a Noh play of 1833. At present, Yawaragi, a performing art involved in Shinto ritual, is performed for the prosperity of the mines. The Yawaragi votive picture tablets are a tangible cultural folk property of Sado city.

16	Kasuga Shrine	Undetermined	[National historic site remains]		Completed in 1605, this shrine was founded at government expense under the patronage of Nagayasu Okubo. Originally it was at Kasugazaki in Kabuse, but in 1619 it was relocated to Orito, its present location. The main inner shrine was built by Yozaemon Mizuta, a carpenter from Banshu who also built the Sado magistrate's office. During its annual festival on April 5th, Noh plays are performed here. The first Noh play was put on here in 1645, on its special Noh stage.
17	Shrines related to the Aikawa gold and silver mine (Kitano Shrine, Togawa Shrine, Dainichido Shrine, Uto Shrine, Kotohira Shrine, Kanto Inari Shrine, Mukadeyama Shrine, Futatsuiwa-daimyojin Shrine)	Undetermined	[National historic site remains]		Kitano Shrine gathered believers from the kanahoridaiiku or mine workers, Togawa Shrine from the sumiyakishu or charcoal producers and Dainichido Temple from the cowherds who led the cows carrying the ores. Kotohira Shrine was an object of devotion as it enshrined the God of sailing. Kanto Inari Shrine was completed by Yauemon Kanto of Kaneko, and gathered believers from the residents of the Ainoyama district. Mukadeyama Shrine was dedicated to centipedes, symbolizing veins of ore. Futatsuiwa-daimyojin Shrine was dedicated to badgers, whose pelts were used in the making of bellows.
18	Christian burial mound and site of their execution	Undetermined	[National historic site remains]		Shihotsuka, situated halfway along the mountain pass of the old Nakayama road which joins Aikawa to Sawane, is a burial mound of executed Christians. When the Shogunate's oppression of Christians became severe, many of them hid in the mines. In 1637, when the Shimabara Revolt occurred, a record says that over 100 Christians were executed here. After that, Nakayama was often used as a place of execution and for public display of criminals.
19	Nishiikari Road	Undetermined	[National historic site remains]		This is the old road from Sawane, passing through the old Nishimikawa village and the silver mine of Tsurushi, to Kamiakawa. From the end of the Sengoku era through the beginning of the Edo era, it was the main road joining Kuninaka to Aikawa. At the entrance of Kamiakawa town was the Kamiakawa checkpoint, which oversaw people and supplies going in and out. When a mountain pass from Sawane to Orito was built in 1629, the Nishimikawa Road gradually fell into disuse, with the Kamiakawa checkpoint finally being abolished in 1691.
20	Hills and stone steps in Aikawa	City	Part of a historical site [National historic site remains]		here are many hills in Aikawa which played an important part as roads used in everyday life, joining the plateau of Kamimachi to the lower Shitamachi. Particularly well known are Nishizaka hill, which goes down from the magistrate's office of Sado to Shitamachi, Ishizaka hill which connects Edosawa to Shimoderamachi, and Gonjoji hill which joins Shimoyamanoshinmachi to Sakashitamachi. Even now the width of the roads and the stone steps are the same as in the old days, and many places which retain their former appearance can be seen here.
21	Row of streets in Aikawa-shitamachi	Undetermined	[important cultural scenic site and preserved district of important, traditional-cultural buildings]		In order to build this Edo-era mining town, the seashore at Aikawa first had to be reclaimed. In distinction to the older Kamimachi up on the plateau, this area was called Shitamachi. The seashore first started to be reclaimed in 1629, and after that it was gradually further reclaimed to a much greater extent. From 1711 to 1715, this area of town was almost complete. Even now, the areas of town dating from those days are still in good condition. Many large houses of wealthy merchants such as the Matsubae and the Nishiyama families line the town.
22	Row of streets from Daikumachi to Kyomachi	Undetermined	[important cultural scenic site and preserved district of important, traditional-cultural buildings]		In 1603, Nagayasu Okubo implemented comprehensive town planning in Aikawa, systematically building guardhouses around the manor house, as well as a merchant district and a district for mine laborers. These rows of streets became the center of Aikawa in early modern times. These streets offer scenic sites important for understanding the changes occurring over time in this mining town.
23	Row of streets in Teramachi	Undetermined	[important cultural scenic site and preserved district of important, traditional-cultural buildings]		In early modern times, Aikawa boasted many temples: it is said that at one time there were around 130 temples here. Not only houses but also the temples adopted the technique of developing land in the narrow space available in the valleys, which led to scenic views characteristic of Aikawa: temples standing in a row, stone steps, sloping roads and many natural woods in and around the temple precincts.
24	The site of the Imperial Sado branch office	State	Historical site	2,259	The Aikawa gold and silver mine was transferred from the control of the Tokugawa shogunate to that of the Meiji government after the Meiji Restoration, introducing new mine-management strategies and modern mining techniques from the West. Afterwards, jurisdiction changed from the Ministry of Finance and Ministry of Construction, to the Imperial Household Agency, with the Aikawa mines finally being sold in 1896 to the Mitsubishi limited partnership. This building was built during the time of the jurisdiction of the Imperial Household Agency.
25	Odate district and the Odate shaft	Undetermined	[National historic site remains]		A vertical shaft at Odate was dug using the first technology from the West to be used in Japan, under the command of the German engineer Adolph Rey, and continued to be used until 1989 when the mine finally closed. Horses were used at the time the shaft was made, but steam engines came into use after its completion, with electric motors also being used later on. This shaft was situated near the center of the Sado gold and silver mines, and made a great contribution to the modernization of these mines.
26	Takato District [Doyu and Takato shafts and the machine factory]	Undetermined	[National historic site remains]		These shafts were first used in 1889. The Takato shaft, 667 meters deep, was the deepest shaft in the gold and silver mines on Sado. The Doyu shaft joined the Odate shaft to the Takato shaft, transporting miners and supplies into the mines. In the machine factory, the mining tools used in the mines and the transportation equipment were repaired. Also, the engines powered by electric batteries could be recharged in the machine factory. The mine office which was used until 1899 still exists in this district.
27	Ainoyama District (Takato ore-selection area, ore refinery, ore depot, and arched bridge)	Undetermined	[National historic site remains]		This district was developed by Takato Oshima, who arrived in 1885 as the first mine director for the Meiji government. He built the Takato ore-selection area, ore refinery and so on. An arched stone bridge, joining the Takato ore-selection area to the Tokoba, was the only one of its kind ever built in this district during the Meiji era. Other facilities which still remain were built in accordance with the new national policies, which attempted to increase precious-metal production in the early Showa era: for example, there are ore-crushing factories, ore depots and their substations.
28	Kitazawa District [The Fuyu ore-selecting area, Thickener and thermal power plant]	Undetermined	[National historic site remains]		This district became the center of the selection and refining at the Sado gold and silver mines. Places which now remain include the site of a Meiji-era thermal power plant, and the site of the Seika refinery. Furthermore, there is the Fuyu-senkoba site, constructed in the early Showa era in response to national policies for increased precious-metal production, and known as the best in Asia in its time. Other facilities built using the most advanced techniques of the time included a thickener with a diameter of 50 meters (the largest in Japan) which is still extant today.

29	Oma District (Warehouse, crane pedestals and tataki shoreline protection works)	Undetermined	[National historic site remains]		Oma port was used from the Keicho era through the Showa era, and boasts a Meiji-era brick warehouse. During the first decade of the Showa period, a thermal power plant was also built here. Following its completion, exporting and importing of mine productions and supplies suddenly increased, and 1.2-ton cranes came into regular use. Beside that, Oma's basic characteristics as a mining port, such as the shoreline protection completed in 1892 using the tataki method, remain in their original state at the time of construction of the port.
30	Daijoji Temple	Undetermined	[National historic site remains]		This Shingon temple is in Aikawa- shimoyamanoshinmachi, and is said to have been founded in 1612. Denuemon Okamura, a loyal retainer of the feudal commissioner Yasukatsu Itami, donated a statue of the Buddha of Compassion to Daijoji Temple. It is said that during the Kanei era, about 7 thousand square meters of new rice fields were developed in Ogawa as a reward. In its graveyard are the graves of the Japanese wife and children of a certain Mr. Scott, a foreign engineer who worked in the Sado mines as an employee of the Japanese government.
31	Modern buildings in Aikawa (Old Sado law court, tax office, branch office of detention, Matsubae house, Sashukan house, the Seishin-tei and miners' houses)	State	Partly- registered tangible cultural properties <important cultural scenic sites>		The old Sado law court was built in the middle of the Meiji era, and the old Sado tax office was a wooden building constructed in the early Showa era. The Aikawa branch office of detention was a concrete building built soon after the Second World War. Matsubae house was the biggest merchants' house in Aikawa during the Taisho era. Old inns such as the Sashukan recreate the atmosphere of the early Showa era, and the Seishintei was built by remodeling the house of a mine administrator during the Meiji era. Houses of short-term miners stand in a row on the plateau.

e	Other properties distributed in the island		The prosperity of Aikawa gold and silver mine in modern times had a significant influence on the various parts of the island. Quarries, providing stones for mining querns and stone fences, grew up together with the development of mining technologies. Magnificent temples and shrines were also constructed with donations from feudal commissioners and yamashi. The rapid population increase also prompted the development of new paddy fields and fisheries for providing provisions, and as the circulation of people and goods became more active, rapid improvements to roads and fishing villages suddenly appeared.		
Structure of Properties		Preservation Measures		Surface Area (m ²)	Explanation
		Owner/ Administrator	Preservation type [] indicates the proposed preservation type		
1	Quarries [Katabe-Kanoura shore, Fukiage shore, Kasugazaki shore, Tsubakino and Kodomari]	undetermined	[national historic site]		Many modern stone buildings remain in Sado, and many quarries providing stones of good quality are distributed in various places across the island. From quarries along the Sotokaifu shore such as Katabe and Fukiage, stones were quarried mainly for querns for grinding ores. At Kodomari and Tsubakino along the Mano shore, stones were quarried for gravestones and stone mortars for grinding grain. In this way, it is a characteristic of quarries on Sado that production areas differ with respect to their use of the stone produced.
2	Kisaki Shrine	Niigata Prefecture	Tangible cultural property [national historic site]		Nagayasu Okubo built this shrine to pray for the prosperity of the Sado gold and silver mines, and for the safe transportation of the gold and silver. The sign of the main building, constructed in 1609, is still extant today. Silver and gold brought from Aikawa are said to have been stored in this shrine, awaiting shipping to Izumozaki.
3	Mount Kinpoku shrines	undetermined	[national historic site]		Mt. Kinpoku was once called Kitayama and worshipped as the object of religious experience, but had also always been called Mt. Kinpoku. Mt. Kinpoku shows a relationship to the prosperity of the gold and silver mines. There is a main shrine at the top of the mountain, and village shrines and other shrines similar to them were built in the villages around the mountain. The Kinpoku-san Shrine at Shinkoji Temple became the most important of the village shrines during the Warring States period, and many shrines connected to Mt. Kinpoku still remain in Niibo and Ogawa.
4	Aikawa road	city	part of historic site [prefectural historic site or important cultural landscape]		This is the road from Aikawa to Ogi. Especially the Nakayama road, a public road opened around 1628 for the transportation of gold and silver, was used for 260 years until the Horiwari new road was constructed in 1885. All used these roads: Sado feudal commissioners coming to Sado from Edo (Tokyo), homeless wanderers sent to Sado to empty water from the mine shafts, and merchants and cows bearing tributes of rice for the land taxes.
5	Akadomari road	undetermined	[prefectural historic site]		Akadomari is near Echigo (Niigata Prefecture) across the water, and a port dating from the Middle Ages. As the landing place of the Sado feudal commissioners was limited to Akadomari in the middle of the Edo Period, the Akadomari road was maintained as a public road. Regular ship service began between Akadomari and Teradomari during the Bunsei Period (1818-1830). As the number of general users increased, this road saw uncountable people and goods coming and going.
6	Kokubun Temple	city	tangible cultural property [important cultural property]		Kokubun Temple gathered the faith of people on Sado from ancient times. This temple enshrining a seated statue of Yakushi, the healing Buddha, is said to have been built in the Heian Period, and has been designated a tangible cultural property. The sign of the temple tells us that Ruri temple, with a seated statue of Yakushi, the healing Buddha, was built in 1666. According to the records of the temple, the temple was also restored twice, in 1793 and 1812.
7	Rengebuji Temple Kobo-do Hall	undetermined	important cultural property		Rengebu-ji temple is a substructure of Chiseki temple of the Shingi-shingon sect. Its Kobo-do Hall was built to honor Kobo Daishi (also known as Kukai), the founder of the original Shingon sect in Japan. Though the history of the establishment of the temple is unclear, two shrines, Tosho and Daitoku, were built here during the Edo Period. The temple was given the red seal of "90 koku 5 to" and had many sub-temples as well. The ink used in writing the notes about the temple's history confirms that the Kobo-do Hall was built in 1608/1609.

8	Kobie Shrine: main shrine and torii (shrine gate)		important cultural property		Kobie Shrine, built by Nagayasu Okubo, was the village shrine associated with the Rengebu Temple. It used to be called Sanodaigongen but it was changed to Kobie Shrine as part of the movement to detach Shinto from Buddhism during the Meiji Period. From a sign on a pillar, it can be confirmed that the main temple was built in 1640. The torii was donated by Nagayasu Okubo and others, and the words “Built in 1608” were also engraved on it. The torii is built according to the traditional shape found in and around Kyushu, and is said to be the most northerly-located such torii on the Japan Sea coast.
9	Myosen Temple and its five-storied pagoda		important cultural property		Nittoku, a disciple of Nichiren, founded a temple which he used as his home, and this was the beginning of Myosen Temple. The five-storied pagoda began to be built at the end of the Edo Period by a master builder from Aikawa and his son. It took thirty years to complete this pagoda. It is 24.11 meters in height and 3.6 meters in width. Japanese cedar is used for the pillars, pine and zelkova for other parts. This is the only five-storied pagoda in Niigata Prefecture.
10	Konpon Temple	undetermined	important cultural property		This is an old temple believed to a place of exile of Nichiren, the founder of a sect which bears his name. Bizen Yuhaku, a yamashi or mine administrator whose name was at the origin of the Yuhaku-cho area, had the temple built to accommodate Nichiren. Mikata Tajima, a yamashi, donated the temple bell and the belfry. There is the five-storied pagoda of Mikata Tajima’s family in the graveyard. Konpon Temple is said to have become a magnificent temple through the economic support of the yamashi who were earnest believers in the Nichiren sect.
11	Chokoku Temple, Gochi-do Hall	Niigata Prefecture	Tangible cultural property [important cultural property]		According to a tradition, Gochi-do Hall was built and the Gochi Buddha was moved here between 1644 and 1647. The Gochi Buddha was placed here after the construction of the Taho tower in 1745. The inner temple follows the big tower with its circular plan. It is a valuable temple, few in number in Japan.
12	Ogi port town, and Uchinoma	undetermined	important cultural landscape		Ogi port was opened by Nagayasu Okubo in 1604 and prospered as a port for shipping gold and silver, a harbor to wait for suitable winds for westward shipping, and a port for landing from Echigo (Niigata Prefecture). It was the biggest port in Sado in the early modern times. Many rows of houses and streets from those days remain in the town. There are many houses built on “degeta” (projecting beams), and the atmosphere of the Edo and Meiji Periods remains here. This port is good shelter against northeast and southwest winds, and a good port throughout the year owing to its two harbors, Uchinoma and Sotonomma.
13	The scenic site of seashore-terrace paddy fields (Ogawa, the village of Tassha and so on)	undetermined	important cultural landscape		New paddy fields were developed after the Keicho Age (1596-1615), in order to provide food for people who gathered to profit from the gold and silver mines. Paddy fields down by the seashore had to draw water from much higher places, and on the seashore terraces continuing from Aikawa, the development of new paddy fields was difficult because the land gradually became higher toward the northeast side, so new paddy fields were developed near Aikawa due to easier irrigation. The terraced paddy fields on the hill overlooking the sea are still visible today.
14	Himezu fishing village	undetermined	important cultural landscape		After the rapid growth of Aikawa’s population through the development of its gold and silver mines, a policy of having fishermen migrate from Ishimi, Shimane Prefecture, was adopted in order to make up for the lack of available protein on the island. Himezu fishing village continues this tradition, and the majority of the inhabitants of the village still have the family name Ishimi to this day. Two hundred houses with narrow streets stand close together on the limited space below the cliff facing the shore, and many families earn their living by fishing even today.
15	The fields at Yahata sand hill	undetermined	important cultural landscape		At the sand hill area from Yahata to Yokamachi facing Mano bay, vegetables to provide for Aikawa were grown. Small divisions of the district was done by a wind-break forest of pines and bamboo grasses, retaining the former scenic sights. Even today, this area is active in the growth of vegetables and flowers. The farm villages facing the Aikawa streets, unlike in post towns, show the unique sight of large-scale farmhouses with their main houses and barns standing in rows in good order.
16	Sado’s Noh play stages	Niigata Prefecture	Tangible folk cultural properties (eight spots) [important cultural landscape]		Thirty-three Noh play stages remain in Sado. Every stage but one was attached to a shrine, and was used at local festivals. Sado’s Noh drama, brought by Nagayasu Okubo, was encouraged as a part of policy in the latter half of the Edo Period and spread rapidly, mainly to farm villages of rice farming.
17	Shukunegi		Preserved area of important traditional buildings	285,000	Shukunegi prospered most in the late Edo period when the shipping line down the coast was most active. Shukunegi in those days put in order the high density urban living space where people such as ship owners, sailors and shipwrights lived. Most people lived a life engaged in surface transport. History and culture formed by surface transport and its related prosperity remain well-preserved in Shukunegi .
18	The Woods (Niigata University Experimental Plantation)	undetermined	[National natural monument]		The forests in Sado were managed to provide wood for charcoal necessary for the gold and silver mines. Japanese cedars were preserved as the source of provision for the only building materials of ships on the Japan Sea side. Especially, natural Japanese cedar forests at Funayama in the village of Minamikatabe of Osado, and on the Niigata University experimental plantation in Seki village, are designated as important plants of the prefecture. These forests are valuable as natural forests in Sado.
19	Ryotsu Catholic church	undetermined	[important cultural property]		The spreading of the Catholicism began on Sado in 1878, and Aikawa, which prospered by mining, and Ryotsu, which was the access port to Sado, were the centers of missionary activity. The church built in Aikawa was later demolished, but the one built in Ryotsu in 1887 is still extant, having been designed by Father Papino who also designed the Tsuruoka Catholic church (an important cultural property), and the former St. Xavier church in Tokyo. The church is the oldest wooden church on the Japan Sea side of Japan.
20	Row of houses and streets of Futami	undetermined	[important cultural landscape]		In modern times, Futami port prospered as an outer port for Aikawa. It was reclaimed at the beginning of the Meiji Period and was used for the conveyance of minerals and materials from mines. The port is maintained as a modern port now. The area of Futami-shin’ machi was made after the Meiji Period and it prospered as a red-light district. The row of houses and streets characteristic of the red-light district made in the “degeta” (projecting-beam) style is still extant.

B) Related properties

f	Folk performing arts	When the shogunate started to manage mining from 1596 to 1623, Sado came alive with a gold rush. The culture brought to Sado across the sea was handed down from generation to generation without disappearing, even when it was forgotten in its original place of origin. It can be said that the isolated nature of the island and the people who came to profit from the mines worked together to make Sado a “treasury of the performing arts.”			
Structure of properties		Owner/ Admini- strator	Structure of Properties Preservation Type [] indicates the proposed preservation type	Surface Area (m ²)	Explanation
1	The religious service of the annual festival of Kinpokusan Shrine	city	intangible folk cultural property[prefectural intangible folk cultural property]		This shrine was built with funds donated by the yamashi Akita Gouemon, and its festival was on 20th September (now on the 15th of April). The festival was once called the Ikari festival, the biggest one in the former Ikari area including Nishino, Higashino, Sumiyamachi and Tanakamachi. On the day of the festival, shinko, sagariha and oni (ogre) drumming are performed, with Noh previously enjoyed here as well. Especially, the oni drumming is related to the practice of throwing beans for good luck, which is said to have been brought from the Uto Shrine in Aikawa.
2	The festival of Sawane-Hakusan Shrine	unde- termi- ned	[prefectural intangible folk cultural property]		According to one account, this shrine was originally in Nakayama, and was later moved to inside the castle of Sawane Honma, lord of Sawane, with the shrine then being called Shirayama shrine. It was finally moved to its present place in 1729, then being an object of devotion for ship owners who entered the port of Sawane. The ship ema (votive picture tablets) donated to the shrine are tangible folk cultural propertys of Sado city. On its festival day, sagariha, kudari music, lion dancing and oni (ogre) drumming are performed. Kamiko Shinto dance, dances by men and Noh were also once part of the festivities.
3	The Sado puppet theatre [Sekkyo puppets, Noroma puppets and Bunya puppets]		intangible folk cultural property		The puppet plays in Sado are styles played by one person. These styles inherit the style of the old joruri (dramatic narrative chants). Plays are classified into three groups: “Sekkyo” puppets, popular in the early Edo Period, “Noroma” puppets, used for intermission farces and said to have started around 1661-72, and “Bunya” puppets, born of a blend of the stories of the blind reciters of the Edo Period who used “Bunya” melodies popular in Kyoto and Osaka, with the puppet plays of the early Meiji Period.
4	The Sado kyogen (farce) plays of the Sagi school		intangible folk cultural property		There were once three schools of kyogen plays : Okura, Izumi and Sagi. The Sagi school once performed in the public service of the shogunate, but it was abolished in Tokyo in the early Taisho Age, and now remains only in local kyogen performances. Sado is one of the provinces which inherited the kyogen style of the Sagi school. Sado is also a place where kyogen, following the teaching of Soke-jin'emon, was carefully handed down from generation to generation.
5	The festival events of Uto Shrine	city	intangible folk cultural property [prefectural intangible folk cultural property]		This shrine is said to have been built as the main shrine in Aikawa in 1600, with religious festival services starting in 1643. A portable shrine was donated by Yasukatsu Itami, a feudal commissioner. After it was carried around the village, prayer was done in front of the Ogomon of the commissioner's office. The festival was the biggest one in the island, and its solemnity and gorgeousness was depicted in paintings of the time.
6	Yawaragi of Oyamazumi Shrine	unde- termi- ned	[intangible folk cultural property]		Yawaragi is a kind of performing art associated with divine services particular to mines, and it is also called “Horai.” It is performed by a master wearing kamishimo (formal dress worn by a samurai) with a centipede motif, and his assistants wearing navy blue happi coats and long leggings, singing a “gold-digging song.” At the gold mines, on January 11th, the first day mountain climbing is permitted, the followers perform the ritual at Oyamazumi shrine, and then mine workers sing a “mining-for-gold song.”
7	Oni (ogre) drumming	unde- termi- ned	[prefectural intangible folk cultural property]		This is a folk performance art representative of Sado. It can be divided into three groups: a “bean-scattering” style performed with older men throwing beans, a musical “Maehama” style played on a drum and flute, and the “Kuninaka” style in which the performance includes two ogres and a lion. Each kind of oni drumming is performed by young men at shrine festivals, and more than a hundred groups hand down their own performance traditions to the present day.
8	Sado Island folk songs	unde- termi- ned	[prefectural intangible folk cultural property]		“Hanya,” popular in ports in northern Kyushu, was brought by the sailors on kitamae-sen (cargo ships plying the waters between the northern provinces and southwestern Honshu) to Akadomari and Ogi during the Edo Period. This is said to be at the origins of Sado's “okesa” folksong. Sado okesa and Ogi okesa, danced to the okesa folksong by Aikawa mine workers and geisha girls in Ogi, began in the middle of the Meiji Period. Folk songs such as the Aikawa-ondo and Ryotsu-jinku, originating from the Bon-festival dancing songs in the middle of the Edo Period, have also been handed down until now.
9	Mining-related festivals	unde- termi- ned	[prefectural intangible folk cultural property]		The administrator Takato Oshima revived the festival of the Oyamazumi Shrine in Aikawa-shinoyama-no-kamimachi, which had been interrupted after the Meiji Restoration, and this is said to be the beginning of the present-day festival. Oshima repaired the dilapidated shrine, made the ceremony like the march of an army and added garden lanterns and floats to every rank. He made the festival lively with tug-of-war competitions, Noh plays and fireworks. Yawaragi, an art form related to Shinto ritual, is said to have been revived around this time as well.

g	Folk skills	Himezu, a fishing village built by fishermen from Ishimi, transmitted nobenawa (rope-spreading) fishing techniques to meet the food requirements which suddenly increased due to the population growth following the development of the gold and silver mines. Also, on the north shore area, the development of paddy fields progressed in tandem with the growth of the Aikawa gold and silver mine. A way of producing textiles from tree fibers was also developed, because fields for cotton cultivation were lacking. Thus, the development of gold and silver mines in the Edo Period was the principal factor bringing various occupational skills to Sado, and leading to the creation of new ones particular to the island itself.			
Structure of Properties		Preservation Measures		Surface Area (m ²)	Explanation
		Owner/ Administrator	Preservation Type [] indicates the proposed preservation type		
1	Weaving tools of Sado-kaifu		important tangible folk cultural property		When somen cotton was controlled and old cotton brought to the island by cargo vessels after the middle of the Edo Period, kesai was done by weaving cotton using shina as warp and fine-torn old cotton as woof. The production of shina weaving, kesa and the weaving equipment not only show interesting variations on weaving practices, but are also valuable artifacts for understanding the transitions of clothing in Japan.
2	Fishing tools of southern Sado		important tangible folk cultural property		These are tools used along Ogi shoreline, a complex saw-toothed coastline full of rocks. Many of the Sado fishermen's ancient skills are recently rapidly disappearing due to the mechanization of fishing, but these tools are artifacts which help us understand the traces of the fashioning of fishing tools due to the spreading of fishing methods, the different fisheries and the fishing tools, by the classification of the materials they were made of, and the differences in the ways of using them.
3	Fishing tools of northern Sado		important tangible folk cultural property		These were fishing tools used for isonegi, fishing with hooks and nets, in the area referred to as "Kita Sado" (northern Sado). Fishing boats, tackle for squid fishing, and shallow water fishing equipment, by which we can see the local conditions and the special features reflecting their fishing methods, deserve attention as showing local characteristics. These fishing tools are excellent in both quantity and quality, and important for understanding the fishing skills of northern Sado fishermen.
4	Tools for shipwrights and beach boats		important tangible folk cultural property		There were many shipwrights in Ogi who prospered due to cargo vessels, and they handed down the skills for making Japanese-style boats. We can see here the shipbuilding tools which later became unnecessary due to mechanization, as well as the Japanese-style boat structure of the time and their scale, thanks to miniature Japanese-style boats and boat-shaped ema (votive picture tablets) and faith of the seafarers. They are valuable materials which show us today the shipwrights' boat-making skills and sailors' sailing skills of the past.
5	Sado's tub-boat production		important intangible folk cultural property		Tarai-bune (tub boats) are small oval boats made by cutting 3-shaku (90cm) in half. They are also called hangiri (half-cut) and used for surf-fishing. They are completed in the form of an oval by winding hoops around the assembled cedar planks. At present, the disappearance of tub-boat making skills is feared, and programs for handing down the skills from generation to generation are being put in place.
6	Sado's wax-mold casting skill	Niigata Prefecture	intangible folk cultural property		Sado's wax-mold casting skill is said to have begun in 1847 when Takusai Honma from Echigo was first commissioned to cast cannons in Tsurushi by Hidanokami Nakagawa, the Sado feudal commissioner. After that, the skill spread, centering around Sawane, and produced many distinguished persons such as Shodo Sasaki, a living national treasure.
7	Sado's Mumyoi-yaki	city	intangible cultural property [prefectural intangible cultural property]		This is earthenware made from red clay containing a lot of iron oxide. The red clay appeared when gold and silver were dug. After raku ware (hand-molded earthenware) began in the early 19th century, hard mumyoi-yaki earthenware, made by firing the local red clay at high temperatures, was completed in the Meiji Period. After earthenware is made by this process, it is polished with floatstones. This is repeated once again. This double polishing is a special skill not seen in other earthenware.

h	Records etc	Sado is an island where the best gold and silver mines of the Edo Period, important to the shogunate, existed. It was under the direct control of the Edo shogunate for 265 years, from 1603 to 1867 as the shogun's personal property in Japan. Therefore, historical materials such as many old records and pictures about mines still remain and mining tools have been preserved. These form one of the important characteristics of Sado gold and silver mines.			
Structure of Properties		Preservation Measures		Surface Area (m ²)	Explanation
		Owner/ Administrator	Preservation Type [] indicates the proposed preservation type		
1	The drawing and picture scroll of Nishi-Mikawa gold dust mine	undetermined	[prefectural tangible cultural property]		In the drawing of the Nishi-Mikawa gold dust mine, mines where gold dust was extracted in the Edo Period, the watercourse for panning gold dust, the banks for collecting gold dust and the situation in the village of Sakigawa, are all clearly represented. This drawing is a very important historical artifact, by which we can understand the gold dust-collection technologies.

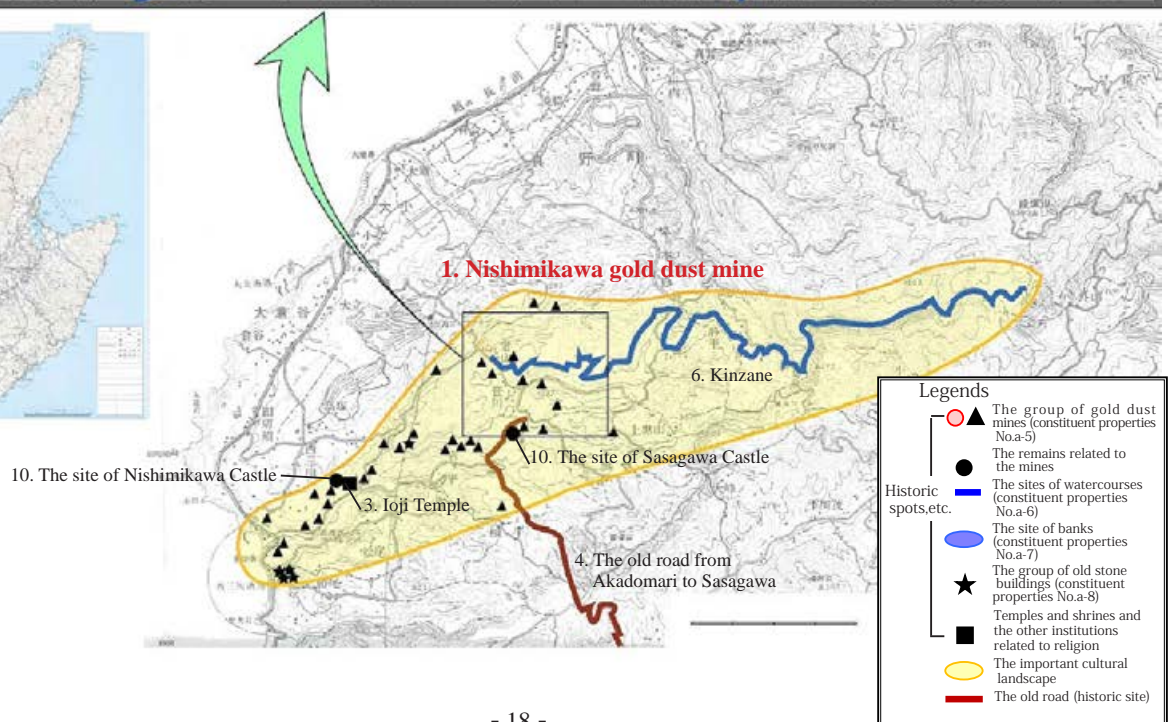
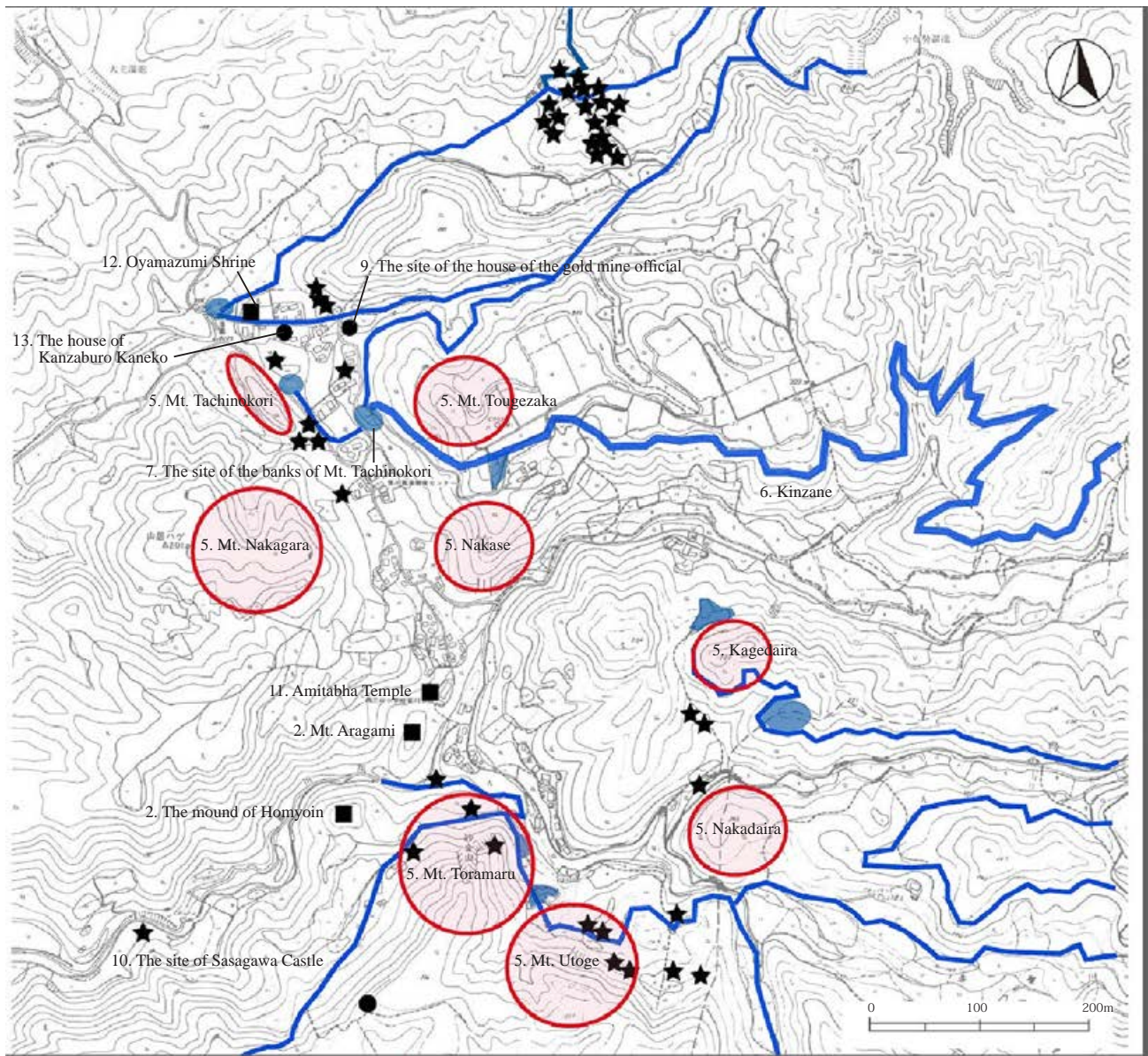
2	Documents of the Kaneko Kanzaburo family	city	tangible cultural property [prefectural tangible property]		These are documents handed down in the family of Kaneko Kanzaburo, the noble lord of the village of Sasagawa-juhachimai. The documents record the gold dust digging methods and gold dust mines management techniques of the early Edo Period. They were designated as cultural of the old Mano town (the present Sado city) in 1999, and entered on the list of historical records related to gold dust mining in 2001.
3	Tools for extracting gold dust from the Sasagawa gold dust mine	city	tangible folk cultural property [prefectural tangible folk cultural property]		These are tools used to extract gold dust at the village of Sasagawa from ancient times. The village was the center of Nishi-Mikawa gold dust mine. The “Tsurukubi” (crane neck) was used to dig up earth containing gold dust, “tarai” (tubs) were used to stock the gold dust, and the “yuri-ita” separated the gold dust from the sand. The above, together with “sakin bakari” (gold dust scales) and 26 other items designated as tangible folk cultural of Sado city, are still extant today
4	Pictures of Tsurushi silver mine	undetermined	[prefectural cultural property]		There are many drawings of the Tsurushi silver mine, but the feature is that they are divided according to various styles. The standing drawing of Matsugasawa-shidekisawa-byobusawa-kusami was drawn by Akita Gouemon, a yamashi. In it, a guardhouse and huts are drawn in detail. The drawing of Tsurushimabusoshiki is one which adds several drawings to the drawing in 1705. In it are drawn shafts around Tsurushizawa.
5	Drawings of the Niibo silver mine	undetermined	[prefectural cultural property]		The drawings show the condition of the Niibo silver mine in the Edo Period. The drawing of Takizawa silver mine “Okayama” was made in 1859, and it shows the direction, length and landmarks of the shaft, and the origin of the mine, etc. The drawing of Takizawa silver mine “Soshikinai-sumibiki” shows the location of the earning place of the silver mines.
6	Drawings of Kami-aikawa	undetermined	[prefectural cultural property]		These are drawings representing the appearance of the town of Kami-aikawa. This town was established during the transitional period when the mining center was moving from the Tsurushi silver mine to the Aikawa gold and silver mine. The two drawings, dated 1733 and 1752, show the remains of house lands and watercourses built systematically by roads, stone-structure and flat grounds. Even today, visitors to the area can see the ground, and can get an idea of how the area must have looked long ago.
7	Drawing related to the Sado commissioner’s office, mine picture scrolls and mine drawings	city	tangible cultural property (partly) [prefectural tangible cultural property]		The drawing related to Sado commissioner’s office was done between the Kansei Period (1789-1801) and the end of the Edo Period. It shows the arrangement of the Sado commissioner’s office, rows of houses, and how Sado feudal commissioners lived in Sado. Apart from this, there are other picture scrolls which officials at the commissioner’s office had painters draw, in memory of their time on Sado or as gifts for their superiors. Finally, many drawings by mine technicians, such as those done by surveyors used for measuring the mines, remain today.
8	Kawakami family documents	Niigata Prefecture	tangible cultural property		These are valuable documents describing the situation of the gold and silver mines, and the actual state of the management of the mines from 1605 to 1623. It is also written that the mercury-amalgam method was used in the Keicho Age (1596-1615). Also, among these documents is a report of the conditions in the gold and silver mines by Sodayu Iwamoto, a manager sent to Nagayasu Okubo of Sunpu (Shizuoka city), his letters asking for directions to Onnaoyama and his notebooks about blacksmith charcoal and candles remain.
9	Funazaki library historical materials	undetermined	[prefectural tangible cultural property]		These are historical materials, records, books and photographs related to Sado which Dr. Yoshiyuki Hagino, a professor of the former Imperial University of Tokyo, had collected during his lifetime. Later, Funazaki Yoshiyuki, a representative, bought them and donated them to the alumni association of Sado high school. Among these materials are drawings related to the Sado mines during the Edo and Meiji periods. They make a very important contribution towards our understanding the conditions of mines in those days.
10	Mikata Tajima family materials	undetermined	[prefectural tangible cultural property]		These materials were handed down from generation to generation in the family of Mikata Tajima, a yamashi. They include a vest, teacups, fans and letters which Ieshige received from Ieyasu as rewards for his development of the mines. There are also drawings, applications, written contracts of buying and selling mines, and petitions. They are valuable historical materials assisting us in understanding the management of the Sado gold and silver mines in the Edo Period.
11	Collection of excavated articles from the site of the Sado feudal commissioner’s office	Niigata Prefecture	tangible cultural property [important cultural property]		These articles were uncovered by excavation research at the site of the Sado feudal commissioner’s office from 1994 to 1998. More than 400 articles include earthen articles such as lead plates and earthen blowers related to the refinement of gold and silver, millstones and beat stones. They have been designated as prefectural tangible cultural. Especially, lead plates were essential to produce gold high in purity. Lead was discovered which is said to have been buried as emergent lead during the Kanei Period (1624-1644).
12	The tools of the Aikawa gold and silver mine	city	tangible folk cultural property [prefectural tangible folk cultural property]		These were tools used to dig shafts for the Aikawa gold and silver mines. Chisels and hammers for shaft-digging, straw bags to carry ore, lighting apparatus to light the shafts and buckets and Archimedean pumps to drain the water are all important materials for understanding the digging techniques in the Edo Period.
13	Collection of the designs of facilities related to Sado mines	Niigata Prefecture	part of tangible cultural property (partly) [addition to tangible cultural property]		They are designs of facilities and machines related to the mines. Designs made from the 1930s to 1940s are in the majority. More than 1300 materials are extant. They are very valuable materials towards understanding the state of the management which was modernized by adopting advancing technologies.
14	Articles used daily by masons	undetermined	[prefectural tangible folk cultural property]		These are masons’ tools handed down in Kodomari and Tsubakio, which flourished as masons’ villages in the Edo Period. The tools are roughly divided into ya and yamadori-tagane for quarrying stones from mountains, tools used in the mountains called genno, shiage-tagane or chisels used for manufacturing articles, and finishing tools called sakuri. The masons’ techniques have been handed down in the village of Tsubakio village to the present today.

Explanation of technical terms

No.	technical terms	page	explanation
*1	Yamashi	6	Formerly different characters were used to write yamashi. They were administrators of one mountain and one shaft. They had followers such as technicians of the management of mines.
*2	O-sakari	7	This means flourishing of mines.
*3	Rotobori	7	This is the digging method to dig out only veins along exposed veins. This was the skill before shaft digging.
*4	Mabu	7	This is a shaft of a mine from the Warring- States Period to the Edo Period.
*5	Haibukiho	7	This is a purification method using lead, brought to Japan from the continent. It is said that the technique was first used in the Tsurushi silver mine around 1542.
*6	Seiren	7	To extract gold and silver from ore.
*7	Hioshibori	7	A method of continually digging, looking for new veins. Later this developed into yokoai or horizontal digging. This is a skill of the transitional period changing from rotoori to kodori
*8	Seiren	7	To remove impurities from extracted gold and silver.
*9	Tokoya	7	A place with equipment to remove impurities from extracted gold and silver. Tokoya is a name given from the floors of bellows.
*10	Jikiyama	8	The mines which the shogunate directly controlled.
*11	Suigin amalgam ho	9	A method of refining silver using mercury. This method was conducted in Aikawa for a few years from 1606 instead of an ash-using method.
*12	Archimedean pump	9	This is also called “suijorin.” The pump is a cylindrical wooden pipe, and it is installed with a spiral vertical axis. When you turn the crank on the side at the top, you can drain water gradually, and the water is discharged from the top.
*13	Supondoi	9	A kind of piston pump based on the principle of a syringe. In 1618 Mikata Tajima is said to have used one to drain a broken mine shaft which had become submerged.
*14	Senko	9	Separating ores containing gold and silver from ones which do not contain them. It also means grading of gold and silver ores.
*15	Yoseseriba	9	Seriba are facilities used to treat and refine ores. During the Horeki era (1751-1764), Yose-seriba were made by bringing together many of these “seriba” and consolidating them in one location.
*16	Shakutani-ishi	10	Stone produced at Mt. Ashiba in Echizen (present-day Fukui Prefecture). Easy to process, it was used for stone images of Buddha and in building houses and bridges. Brought by kitamaesen, cargo ships trading between the northern provinces and southwestern Honshu during the Edo period, this stone was used over a wide area along the Japan Sea coast.
*17	Hokyointo	10	A kind of Buddhist pagoda usually used as a grave tower erected for the repose of a dead person’s spirit. With the benefits of atoning for sins and prolonging life, Hokyointo were built as burial towers and consolation towers, to get good karma and perform gyakushu (praying during one’s lifetime for the repose of one’s soul after death).
*18	Gokuin-gin	10	A copper coin circulating only on Sado in the early Edo era. Gold and silver produced in Sado were hallmarked with engraved seal patterns, and used as currency which guaranteed a certain respect.
*19	Kanahori-daiku	11	Also called Kanasen-daiku, this was a laborer who dug for ores using a hammer and chisel. Usually the word “daiku” refers to a carpenter, but in Sado a normal house carpenter was called a Banjo.
*20	Tateko	11	In distinction to inclined and level shafts, Tateko were shafts dug vertically, straight down into the earth.
*21	Tokoba	11	A factory completed in 1891 to treat and refine inferior ores, it was closed down after large-scale downsizing of the mines in 1952. Only its walls made of reinforced concrete now remain.
*22	Fuyusenkoba	11	A facility completed in 1940 to sort and refine ores. In those days it also handled beach stones containing gold and silver found on the beaches in Aikawa.
*23	Tatakikoho	11	A method of spreading, beating and hardening clay made of lime and fine sand onto the stone shaft walls. The method used before concrete became common, it had excellent water-retaining properties and durability.
*24	Mizukaemushuku	12	Homeless vagrants sent from Edo (Tokyo) to Sado, starting in the mid-18th century, to supplement the labor force removing the groundwater from the mines.
*25	Oukan	13	A major road. The road between Ogi and Aikawa and the one connecting Akadomari and Shinmachi to Aikawa were main roads used in the Edo era.

2. Locations and photographs of each constituent property

(a) The location of Nishimikawa Alluvial Gold Deposits



Nishimikawa gold dust mine



The group of gold dust mines (Toramaru mine) a-5



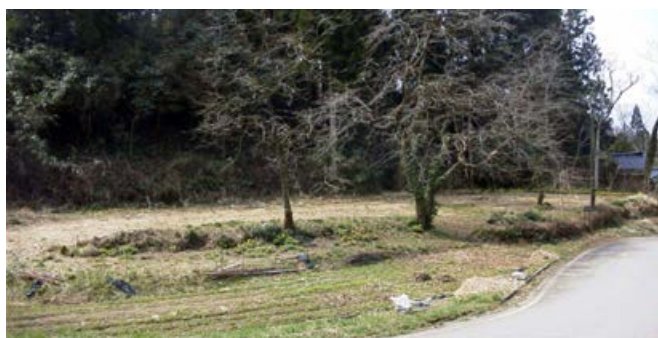
The picture of the gold dust mine in the village of Sasagawa-juhachimai h-11



The house of Kanzaburo Kaneko a-13



The sites of watercourses a-6



The site of the house for the official of the gold mine a-9

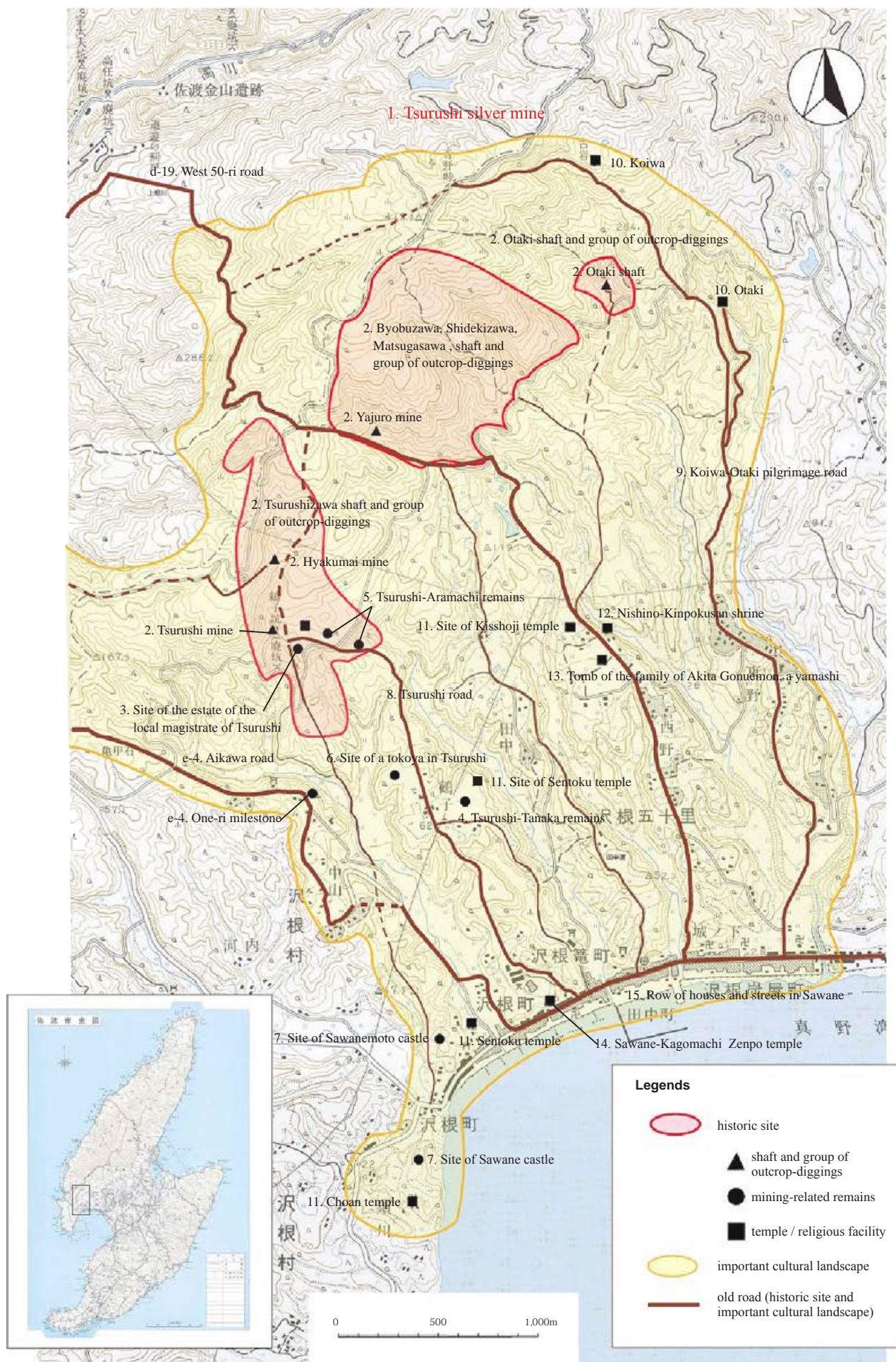


The inner sanctuary of the Amitabha Temple a-11



Oyamazumi Shrine and the stage of Noh play a-12

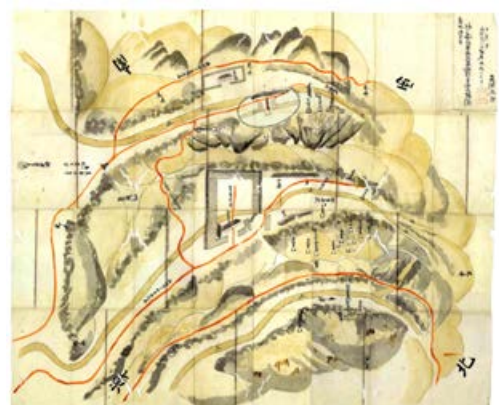
(b) Tsurushi silver mine location map



Tsurushi silver min



Distant view of Tsurushi silver mine b-1



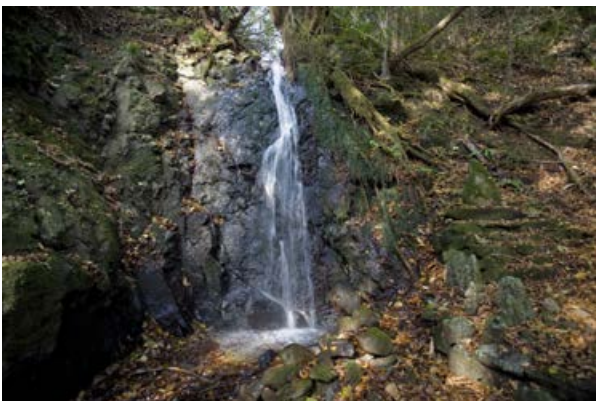
Standing picture of Matsugawasa-Shidekizawa-byobuzawaso h-4



Site of Tsurushizawa outcrop-diggings b-2



Remains of Tsurushi Arakawamachi b-5



Otaki b-10



Tomb of the family of Akita Gouemon, a yamashi b-13

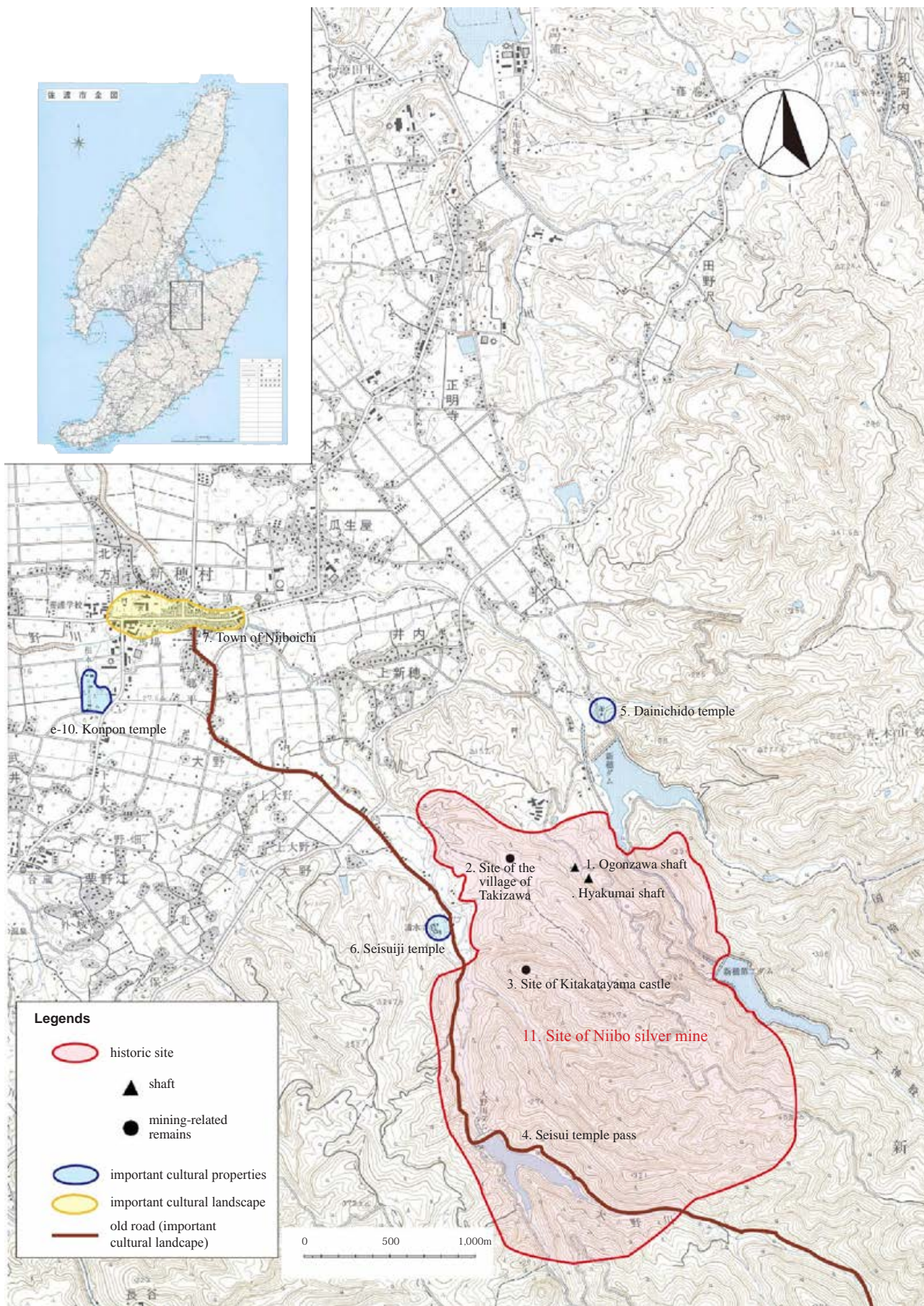


• Nishino- Kinpokusan shrine b-12



Sawane-Kagomachi Zenpo temple, and row of houses and streets in Sawane b-14, b-15

(c) Niibo silver mine location map



Niibo silver mine



Site of Takizawa village c-2



Okayama picture of Takizawa silver mine h-5



Kiganezawa shaft c-1



Hyakumai shaft c-1



Seisui temple c-6



Dainichido temple c-5

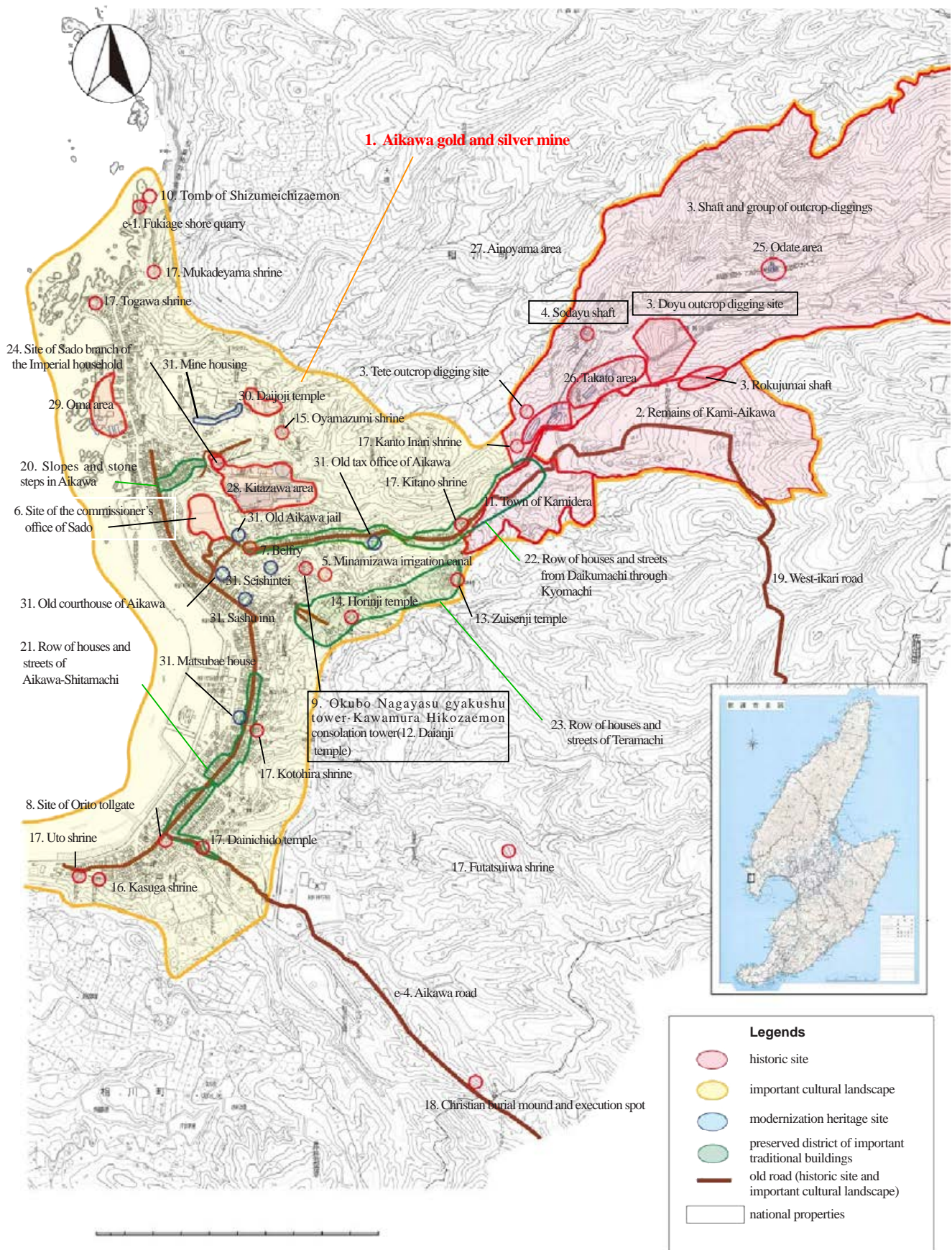


Town of Niiboichi c-7



Seisuiji temple pass c-4

(d) Aikawa gold and silver mine location map



Aikawa gold and silver mine



Site of the commissioner's office of Sado (restoration) d-6



Belfry d-7



Minamizawa irrigation canal d-5



Stone stairs in Teramachi d-20



Sodayu shaft d-4



Row of houses and streets in Aikawa-Shitamachi d-21



Kami-Aikawa remains d-2



Picture of Kami-Aikawa h-6

Aikawa gold and silver mine



Oma area (Oma port) d-29



d-28 Kitazawa area (thermal power plant)



Kitazawa area (thickener) d-28



Kitazawa area (site of floating ore-selecting place) d-28



Odate area (shaft tower and indoor winch) d-25



Takato area (entrance to the shaft) d-26



Manoyama area (ore-striking place) d-27

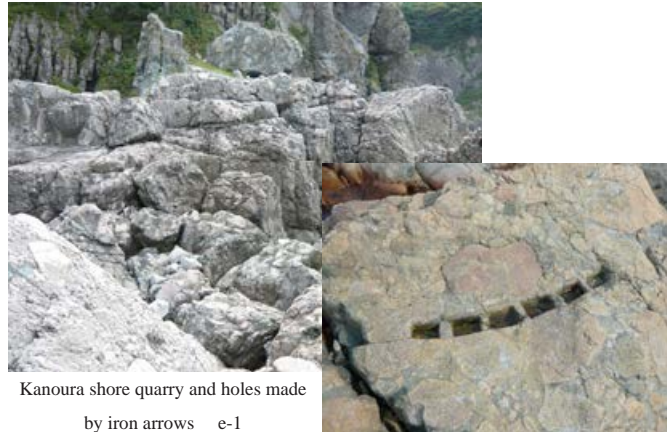


Manoyama area (ore-storing house) d-27

Other properties distributed in the island



Tsubakino quarry e-1



Kanoura shore quarry and holes made
by iron arrows e-1



Line of carved Jizo (guardian deity) images at Kasugazaki quarry e-1



Fukiage shore quarry e-1



Aikawa road (Nakayama road Sawane-Nakayama milestone) e-4



Aikawa road (Ogi milestone) e-4



Aikawa road (Aikawa way; Kodomari-Nakayama) e-4



Akadomari road (Tokuwa) e-5

Other assets distributed on the island



Port town of Ogi (Uchinoma port area) e-12



Shukunegi (Yosute alley) e-17



Kisaki shrine e-2



Row of houses and streets of Futami e-20



Prefectural woods (Niigata University Experimental Plantation) e-18



Scenery of shore-terrace paddy fields (Ogawa) e-13



Himezu Fishing village e-14



Sado's Noh stage (Ushio shrine Takigi-Noh) e-16

Other properties distributed in the island and related properties



Myosenji temple and its five-storied pagoda e-9



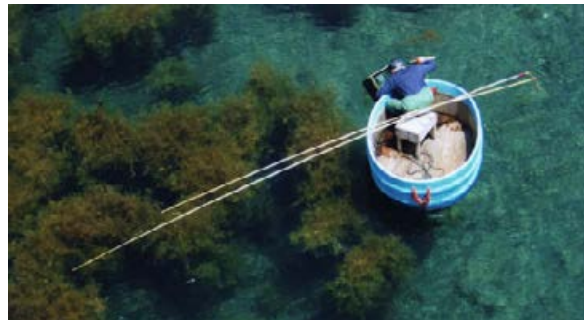
Kobiei shrine and torii (shrine gate) e-8



Chokokuji temple, Gochido Hall e-11



Ryotsu Catholic church e-19



Ogi tub boat g-15



Mumyoiyaki ("unknown pottery") g-7



Yawaragi of Oyamazumi shrine f-6



Uto shrine festival f-5

III Plan for Preservation and Administration

1. Outline of Preservation and Administration Concerning Individual Constituent Properties , and the Present Situation of Examination toward Settling on our Plan

Individual constituent properties include: one national historic site, three important historic sites, one important traditional building preserved district , one prefecture-designated historic site, three prefectural tangible cultural properties , eight prefectural tangible folk cultural properties , two city-designated historic sites and two city-designated tangible cultural properties.

As for the site of the Sado gold mine, Sado city (formerly Aikawa town), administrative organizations, and the site owners would carry out suitable preservation and administration under the preservation and administration plan considered in 1994. As for the site of the Sado commissioner's office, the belfry and Nagayasu Okubo's gyakushu tower, the project of preservation and administration has already been completed. As for other sites, we plan to carry out suitable preservation and administration according to the policy of the preservation and administration plan.

As for Shukunegi, the important traditional buildings group, adequate preservation and administration is being carried out by Sado city and the property owners, under the Sado city Shukunegi traditional building conservation area plan, and we plan to continue promoting this in the future. .

As for the other designated cultural properties, preservation and administration plans or preservation utilization plans have not yet been finalized, but substantial preservation and administration is already being carried out under the cultural properties preservation law, Niigata Prefecture cultural properties preservation ordinances and/or Sado city cultural properties preservation ordinances. Hereafter, the owners and administrative organizations will promote the planning and decision of preservation and administration plans. Furthermore, we are to review some of the contents and decide on second-stage preservation and administration plans, because it has been more than ten years since the preservation and administration plan of the Sado gold mine historic site was decided upon, and enlargement of the designated area is expected.

As for the registered tangible cultural properties and the non-registered cultural properties which occupy the majority of the constituent properties, investigation is now underway and we are to promote proceedings toward the designation of each property in order, after the arrangement of necessary conditions. We will also be forming a general policy, in order to promote preparations for rapid decisions to be possible after designation of new properties. As for the important traditional building groups or areas which aim to be selected as important cultural scenic sites, we will be applying for their selection after Sado city has decided on suitable preservation plans for them.

In deciding on preservation and administration plans, we place greatest importance upon the careful preservation of substantial value, and examine adequate preservation and administration and arrangement utilization, taking into consideration the quality of cultural properties and surrounding environment. Also, in the decision stage we will be making decisions under the direction and advice of the Agency for Cultural Affairs and other expert advisors.

2. Outline of Preservation and Administration concerning Whole Properties and the Present Situation of Examination toward Settling on our Plan

1) Hereafter we will be deciding on inclusive plans for the conservation and administration of all the properties from the following viewpoints on their remarkable and universal value as world heritage sites:

(a) The object's surrounding environment forms a harmonious whole with constituent properties and other properties.

(b) We will conduct preservation plans paying attention to the particular features each constituent property has, as well as the relationship among mutual constituent properties.

(c) We plan the complete arrangement to put a system in place which will conduct continuous preservation and administration. Furthermore, we will select and arrange history and cultural resources on Sado island, including constituent properties, for the purpose of deciding the inclusive preservation and administration of constituent properties. We also plan to examine how to preserve and utilize the history and cultural resources of Sado city as a whole.

2) Not only will we clarify the whole of resources and constituent properties, but also "The Institute of Traditional Culture on Sado" will carry out survey research to grasp the universal value of the constituent properties. Furthermore, we will actively carry out research exchanges with other areas.

3) As for all the constituent properties, we will promote the preservation and administration according to the ordinances of state, prefecture and city, and we will conduct unified conservation and administration, taking into account the preservation of surroundings such as the "registration system" and "authorization system" according to ordinances of the prefecture and the city, with the cooperation of the prefecture and the city.

4) In carrying out the preservation and administration of the constituent properties, we will make a full examination without damaging the value of the properties. And we will conduct conservation and administration in harmony with the local living environment.

5) We plan to provide expanded learning opportunities. We will improve ease of access and the educational effect on visitors by securing facilities (museums, etc.) for getting a general understanding of the properties concerned, and by attempting complete obtaining of the function of local guidance, at places neighboring the properties concerned. Moreover, as for school education, we have adopted the promotion of education as the important item in "Sado City School Education Basic Plan" decided on in 2006. In this education students learn about the nature, history and culture of Sado. We also aim at more complete learning opportunities for the next generation.

6) We will actively carry out making properties more accessible to the public, using shuttle buses connecting each property. In opening properties to the public, we will establish several visiting routes, to control the influence of the increased flow of visitors on the properties. Also, we use part of the admission fee to recuperate preservation and administration expenses. We will promote maintenance utilization, which means we will adopt both sightseeing promotion and preservation activities.

7) Aiming at activities deep-rooted in the local community, we will take into consideration that inhabitants can actively participate in related institutions through cooperation with "The Society for Registering Sado as a World Heritage Site" or "The Society for Walking Ancient Roads," all-Sado civil organizations formed May, 2007.

8) The prefecture and the city will maintain a system involving experts and related organizations, and conduct ongoing property management by careful monitoring.

3. Limits of Surrounding Environment together with Properties, Outline of Preservation Measures concerning them, and the Present Situation of the Examination toward the Measures

1) Guidelines for Establishing the Range of the Environment Surrounding the Properties

Since constituent properties are distributed widely throughout the island and its buildings, performing arts related to constituent properties and the places for skills to be handed down exist in the surrounding environment, the preservation of the environments surrounding the properties is essential in preserving the completeness of the properties. Furthermore, other important cultural properties exist in the surrounding environment, and Sado's rich natural environment is one of its important local features. Therefore, it is necessary to consider fully that it is a basis for protecting present properties and developing new ones.

Thus, as for the environments connected to the properties, we make it a policy to expand the environment as widely as possible from the viewpoint of using the environment in making its inhabitants' life complete and making a town. We will establish a concrete range of the environment in cooperation with the local inhabitants and related institutions.

2) In order to properly promote preservation and management, we will carry out inclusive conservation activities, taking into consideration areas preserving cultural scenic sites, consisting of not only constituent properties but also surrounding villages, farmlands and woods. In addition, Sado city became a scenic-site administrative organization in March, 2007, and has just begun to wrestle with the establishment of scenic-site plans based on the scenic-site law, under the policy of making the whole area of Sado city a scenic-site planning area.

3) The fundamental policy for measures for preserving the environment surrounding and forming a whole with the properties

(a) As the surrounding environment forming a whole with the properties include folk arts forming important culture-related constituent properties or place-related traditional skills, much more careful consideration is necessary for their preservation. As for the surrounding environment, we will decide on definite limits after obtaining the full understanding and cooperation from local inhabitants through the explanatory meetings we have been carrying out since last year. Further, we will carry out preservation measures which will harmonize with the character of the properties in each locality.

(b) Constituent properties include state-designated scenic spots and designated areas for national parks and prefectural nature parks based on the state-designated scenic spot law and the natural park law. Some of these are preserved together with constituent properties. As for areas where preservation measures are insufficient, we will promote the preservation of the surrounding environment with the preservation of constituent properties, based on the city's scenic plan and scenic-site preservation ordinances now under consideration.

(c) As for the economic and industrial development not only of designated areas including constituent properties but also of the surrounding environment, in addition to preservation by ordinances, we plan to alleviate the influence such a change in activity would have on scenic sites, by constructing several regulation-and-control systems such as the establishment of a counsel system to supplement municipal government with an advisory body.

(d) As for the importance of the preservation of the surrounding environment related to the protection of its constituent properties, we are planning activities which will promote understanding among the inhabitants: we are even now actively carrying out awareness-raising activities, learning opportunities to understand the universal value of Sado

IV Applicability to Registration Standards of World Heritage

1. Application type of properties and the numbers of registration standards of 'world' cultural heritage:

1) Heritage Type:

cultural heritage
commemorative constructions
group of buildings/monuments
remains/relics (cultural landscape)

2) Numbers of the registration standards of world cultural heritage

ii) Sado gold and silver mines, leading the production of gold and silver in Japan for more than four hundred years from the end of Middle Ages to modern times, developed gold and silver production systems, adopting the latest mine technologies from within Japan and elsewhere at each period in its existence. These systems spread to mines in various areas of Japan, and contributed greatly to mine development in East Asia after the Meiji period, while supporting precious-metal production in early modern Japan. They also clearly demonstrate the world-scale exchange process of mining technologies.

iii) The commemorative constructions, relics and cultural landscapes due to the many mines left in Sado island even today are precious evidence showing typically all the history and structure of Japan's precious-metal mines.

v) The properties formed following the mine production activities such as towns, villages, roads, farmlands, woods and sea areas show excellent land utilization and form scenic sites characteristic of Sado together with its beautiful nature.

vi) Following the prosperity of the mines, various cultural elements brought from various places outside Sado mixed with its native culture, and created a special island culture, interacting also with its geographical features as an island. Especially, religious performing arts praying for the prosperity of the mines are seen only in Sado. The island inhabitants inherited them from the distant past, and Sado has become widely known as an island of culture and performing arts.

2. Proof of the truth and perfection of Sado Island

In the Sado gold and silver mines, the cultural scenic spots are well-preserved. They consist of mine remains showing the process of historical development of mine technologies and social structures, buildings, towns, villages and farmlands. We can further demonstrate the value and change in mine technologies with materials such as documents, drawings, illustrated scrolls, and maps of various ages. These properties are well preserved, together with their surrounding environments. Most of the constituent properties are non-designated cultural properties at the present time, but we are going to take adequate measures to secure the completeness of the properties by designation in the future.

3. Comparison with similar heritage sites

1) Various technologies are used together in mining, the prosperity of any given mine is often short, and there are few mines which can display the change in mining techniques in the precious metal mines of East Asia. In the Sado gold and silver mines, the latest skills were gathered from all over the world for a remarkably long time. As regards mining techniques, various changes such as gold dust extraction, outcrop digging, shaft digging and stair digging are clearly shown by remains dating from the end of Middle Ages to the modern times. From now on, we are going to further promote comparative study of the mines of Japan and the world, as it is necessary to shed further light on the exchange of mining skills and processes of development.

2) Among many precious metal mines in Japan, the Ishimi silver mine and Sado gold and silver mines are historically renowned as lands under the direct control of the Edo Shogunate, as well as for their scale and the various types of skills used there. The flourishing period of the Ishimi silver mine was short, around the 16th and 17th centuries, but the amount yielded by the Sado gold and silver mines was the highest in Japan for several hundred years. Because of that, buildings, remains, scenic spots and cultural artifacts still exist which show the historical process of development. None of these are seen at the Ishimi silver mine.

Furthermore, the fact that a commissioner's office continued to be established in Sado from the early Edo period to the end of that period, is evidence that the shogunate placed special importance on the Sado gold and silver mines. Moreover, it is obvious that the Meiji government particularly valued the Sado gold and silver mines, as demonstrated by the amounts they invested in developing them. We believe it is necessary to deepen the study of the constituent properties which still exist on Sado, to further elucidate the value of the Sado gold and silver mines, and their important place in the world's cultural and intellectual heritage.

